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BY

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TO MY WIFE



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ABBREVIATIONS

Ak.	Akre	(town and district of Mosul province).
Am.	Amadiye	(town and district of Mosul province).
Ar.	Arabic.	
Arb.	Arbil	(town, <i>district</i> , and province).
Bad.	Bādīnān	(Kurdish area of Mosul province, comprising Ak., Am., Shn., Zx.).
Bar.	Barwārī-žōr	(sub-district of Am. district).
Bin.	Bingird	(village and sub-district of Piž. district).
Gul.	Gullī	(tribe and sub-district of Zx. district).
Kd.	Kurdish.	
<i>KDS-I Kurdish Dialect Studies-I</i> , London, 1961.		
Muk.	Mukrī	(tribe south of Lake Urmiya, N.W. Iran; here quoted, with page and line, from O. Mann, <i>Mundart der Mukri-Kurden</i> , I, Berlin, 1906).
Pers.	Persian.	
Piž.	Piždar	(sub-district and district of Sul. province)
Rdz.	Rewandiz	(town and <i>district</i> of Arb. province).
Russ.	Russian.	
Shn.	Sheikhan	(town and <i>district</i> of Mosul province).
Sor.	Sōrān	(Kurdish area of Arb. province and Piž. district, comprising Bin., Piž., Arb., Rdz., Xoš.)
Sul.	Suleimaniye	(town, <i>district</i> , and province).
Sur.	Sūrčī	(tribe in Ak. and Rdz. districts).
Tk.	Turkish.	
War.	Wārmāwa	(sub-district of Halebje district, Sul. province).
Xoš.	Xōšnāw	(tribe south of Rdz. town).
Zx.	Zakho	(town and <i>district</i> of Mosul province).

The following signs have been used in the texts:

(abc) alternative form,

*def conjectural form,

[ghj] actual realization (usually only at the first occurrence),

- - - unclear passage omitted.

ERRATA

Page 10, second last line: *for pir* read *pir*

Page 64, last line: *for girtī* read *girtī*

Page 170, last line: *for narna* read *narm*

INTRODUCTION

THE prime purpose in collecting these texts was to obtain material which could serve as a base for, or at least illustrate, a grammatical description of the individual dialects of Kurdish spoken in northern Iraq.¹ The first problem, naturally, was to find informants who spoke the various dialects in something approaching purity, and then to record examples of their normal speech. Thus, to ensure that they should speak as naturally and fluently as possible, all the speakers were encouraged to talk on whatever subject they themselves preferred. The result is a somewhat mixed bag of folk-tales, anecdotes, and descriptive and autobiographical pieces. Although rather disconcerting at first sight, this mixture will, I hope, be found to justify itself as giving a broader view of Kurdish speech habits than would a collection entirely of, say, folk-tales.

Where circumstances permitted, the text, or at least the first part of it, was recorded directly on magnetized tape² and later played back repeatedly to the speaker and noted down in his presence, with his assistance at any unclear passage. As the number of tapes available was limited, however, some texts were taken down directly from dictation, and suffer accordingly from all the lack of spontaneity, and even accuracy, that this method entails. In one case (see Amadiye, p. 319) two versions of the same texts are given—the first from dictation, while the tape-recorder was out of order, and the second from a direct recording made later. Only in a few cases, when there was no alternative, was a tape-recording made, to be played back later and noted down *without* the assistance of the speaker. This applies particularly to the *Xōšnāw* and *Barwārī-zōr* texts, and in publishing them a number of unclear passages have been omitted, or marked as doubtful.

A word of apology must be said to those readers interested only in the folk-tales herein. A number of them will be found to be incomplete. Those speakers who chose to tell such tales were often

¹ This description has appeared in the London Oriental Series under the title *Kurdish Dialect Studies—I*, O.U.P., 1961.

² The passages which were so recorded are indicated at the beginning of each section below. Most of the recordings have been preserved and copies are obtainable from the author.

INTRODUCTION

not happy at telling them to so impersonal an audience as a microphone, and particularly in the daytime. One refused point blank to speak until a sufficient evening audience had been gathered for him, in a lamp-lit tent. Once they were started on a tale, however, no amount of silent gesticulation at the rapidly dwindling tape could put the tellers out of their stride or persuade them to curtail a story. Interrupted at the end of twenty minutes recording, one storyteller protested indignantly that his tale 'went on for nine nights'. In such circumstances, when there was no time, or the teller had not the patience, to dictate the end of a story it has had to appear unfinished. It was never possible simply to obtain a *résumé* of the end of a story. Nor did the stories normally have a title and, with rare and obvious exceptions, all the titles of the texts are of my own invention.

In one case only (*Rewandiz*) the story is without a beginning. The storyteller, on being urged to tell a story, offered a sample. Once started, nothing could make him disappoint his live Kurdish audience by stopping and starting again, and it was some time before the tape-recorder, itself temperamental, could be brought into action. A final example of temperament—one speaker, before he would record anything, had to be firmly convinced that the recording would *never*, in any circumstances, be broadcast by Baghdad radio, though he would not explain his apparent aversion to fame.

The texts are presented, as far as possible, in a normal phonemic transcription. A description of the phonemic system of each dialect is given in the above-mentioned grammatical study and it is hoped that with the aid of this the actual realization of the texts will be readily inferable. In some 'cases, however, a plain phonemic transcription would disguise or conceal morphological processes. This is particularly the case in the Sul. and War. dialects, where a number of phonemes are subject, albeit predictably, to elision. As the dialects are largely unknown I have thought it advisable to indicate such processes by 'reconstructing' the text, i.e. by adding the requisite unrealized phonemes as superior letters.

An analogue from English will perhaps make this clearer. 'He will go', when pronounced as 'He'll go', would be written '*He* ^w*ill* *go*'. 'I shall not go', on the other hand, realized as 'I shan't go', would appear as '*I sha*ⁿ_t *go*'. Here, as in the Kurdish texts, the

INTRODUCTION

various phonemes elided in different contexts are added to the 'reconstructed' text. Similarly *bⁱd^arē* represents a pronunciation *barē*, but arising from the combination of the morphemes *bi-da-(r)-ē*; *kaw^t* indicates a pronunciation *kaw* of the morpheme *kawt* in certain conditions.

The only general modification of the phonemic transcription, in this case to indicate the realization more clearly, is the marking of those continuant allophones whose incidence is unpredictable, viz. *t̪* in Sul., and *d̪, ġ, t̪* in War. In the case of the Sul. dialect, more than any other, the normal processes of assimilation, &c., tend to increase the divergence between the transcription and the actual pronunciation. To bridge this gap, the actual realization of the first twenty-nine paragraphs of the text has been indicated by the addition to the phonemic transcription of various signs. The significance of these is explained in detail at p. 2.

Naturally, few if any passages of the texts are entirely free from impurities of dialect. In this respect the texts are presented just as they were recorded, no attempt having been made to 'normalize' or 'purify' them. For example, in Sul. 58 a form *ayustīla* 'finger ring' occurs, a seemingly normal Sul. compromise between Bin. *angustīla* (with *-ng-*) and southern *ayusīla* (with *-ŋ-* and *-s- < -ss- < -st-*). But the normal Sul. form is, in fact, *amustīla*. The same speaker often uses a form *īstā* 'now', presumably a corruption of normal Sul. *ēstā* brought about by the southern form *īsa*. Similarly loanwords, particularly from Arabic, when they appear in a corrupt but common form, have been left so. Examples are *tā'zē* 'mourning' < Ar. *ta'ziya^t*, and *tamā(h)* 'desire', a compromise form from Ar. *tama^t* and *tamā'a^t*. Only when the loanword appears to be an uncommon one, or is corrupted out of recognition, have I thought it best to 'restore' the original form, always giving the actual form in parenthesis, e.g. War. 269 *qat'īyan* [*qathēn*], 295 *qat'ā* [*qatdā*].

Editing of the texts has seemed desirable only in those cases where the speaker has obviously used the wrong word, or an idiosyncratic form of a word. A case in point is to be found in Sul. 27, where the speaker said *āmōzāy* 'his cousin' for *dasgīrānī* 'his fiancée'; another is in Sul. 134, where he used the word *mizrāh* (< Ar. colloquial *mīsrā'*), meaning a 'spinning top', when he clearly meant *mizrāq* 'lance'. More doubtful reconstructions of this sort are marked with an asterisk. Other, personal, oddities of

INTRODUCTION

speech are mentioned in the introductions to the various sections of the texts.

The mixture of styles in some of the translations may disturb the reader. To some extent this was inevitable. The timeless quality of some of the tales, where armoured cars are found disporting themselves alongside the Simurg, where viziers telephone to their kings, and legendary Iranian heroes settle their differences with hand-grenades, and where a simile so oddly reversed as that in War. 270 can appear, cannot fail to make for quaint reading for the sophisticated. But other oddities undoubtedly arise from my attempt to produce a translation as near literal as possible. Often a seeming *mot juste*, from the point of view of translation, will be found to consort but oddly with its neighbours. Even more often, the unrehearsed Kurdish sentence meanders on and on and the translation can only hope to follow it part of the way. Nevertheless, the attempt has been made, even at the cost of producing anacolutha in English. Except in the case of certain phrases having accepted English equivalents, such as 'Your Majesty', 'By your leave', I have only consciously departed from a literal translation when this would have appeared absurd. Thus, phrases such as 'May I be the wing revolving round thy head (to protect it)',¹ and 'O (thou to whom) thus and thus has been done', have been relegated to the Notes following the texts. These Notes contain, besides, whatever it has seemed necessary to add to the translation, from lexical and grammatical details to comments on Kurdish life and society.

¹ See note 2², p. 368.

I

SULEIMANIYE

SULEIMANIYE [Kd. *Silaymāni*], capital of the province of the same name, is generally regarded as the cultural centre of Iraqi Kurdistan. Certainly the province is the only one with a population consisting practically entirely of Kurds.¹

As a result of its increasing importance the town has grown considerably in size. The population has more than doubled since the formation of the state of Iraq, and much of this growth may be attributed to an influx of the rural population. Since villages within a few miles of the town have dialects showing markedly 'northern' or 'southern' traits it may reasonably be asked whether a 'dialect of Suleimaniye' can be said to exist, or if what is called a dialect is no more than a sum of parts.

There can be no doubt that the 'official' Kurdish, taught in junior schools in Sul., Kirkuk, and Arbil provinces, and the vehicle of practically all Kurdish publications in Iraq, is modelled on a system recognizable in the language of Sul. Had this been a modern hybrid it would hardly have achieved such rapid and wide acceptance. In fact, everything points to the existence of a quite venerable dialect of Sul., of the town and its immediate environs, one which takes its expected place in the ordered progression of dialects from north to south,² and which has been little affected by recent movement of population. Thus speakers and writers from outside Sul., or townsmen with connexions or under influence from outside, betray themselves by the abnormality of the words they sometimes use. In short, they make the exceptions which prove the rule.

The author of my first four texts was such a person. *'Abdullā Nājmadīn*, or to give him his usual name, *'Aba*, was approximately 23 years old in 1954, when his stories were recorded. His father had

¹ The nearest to approach it is Arbil province, with approx. 90 per cent Kurdish population. See C. J. Edmonds, *Kurds, Turks and Arabs*, London, 1957, for a full description of the area, with maps, populations figures, &c.

² See *KDS-I*, Part IV.

been *qāwačī*, 'coffee-server', of the late celebrated Sheikh Mahmud Berzinjei, and 'Aba claimed to have been born in the Sheikh's house in Suleimaniye. Evidently the company of the Sheikh's following during his early years had had its effect on his speech, for it had a certain slightly 'southern' flavour. For example, he said *fstā* 'now' for *estā* (cf. War. *īsa*). But he also used a number of plain vulgarisms, such as *xōyinawa*, for *xaninawa* 'to read', *rōštin*, for *rōštin* 'to go'.

These peculiarities are recognizable as such and have been left in the texts. But 'Aba had other and more private speech habits. The only two I have noticed, and seen fit to correct, in these texts are the words *pīšān* and *nāwfwān*, which he, and he alone, persistently pronounced *pšān* and *nāwfwān* respectively. In the latter case he could be excused, as it is but a rare, storyteller's word for 'handsome youth', but *pīšān dān* 'to show' is common enough.

The paragraphs Sul. 1-29 were recorded on tape, and I have chosen to go beyond the phonemic transcription in these first few pages by indicating the actual realization. Thus:¹

superior letters represent phonemes not actually realized,

ⁱ (41-42, 56), ^{īd} (9(a)), ^{īt} (57(b), fn.), ^ī (57(b), 66(b)), ^w (60),

^y (35(b), 60);

the 'semi-vowel' sign marks the continuant realizations of

d, *t* (7-9);

a subscript bow indicates assimilation, as follows,

-*č* *š*- is realized -*ʃ*-

-*ča-* ,, -*ē-* (59(a))

-*č d-* ,, -*ty-* (9(b))

-*n d-* ,, -*m-* (9(c))

-*r l-* ,, -*ll-* (15)

-*zg-* ,, -*zg-* (57(b))

-*tn-* ,, -*mn-* (7(c))

-*ua-* ,, -*ō-* (59(b))

-*uwa-* } ,, -*ē-* (59(a))

-*ya-* ,, -*ē-* (59(a))

-*y d-* ,, -*yy-* (9(b)).

From paragraph Sul. 30 onwards actual realizations are only rarely marked, thus: *sariawa* [sarēwa].

The speakers in the remaining Sul. text were both members of

¹ Numbers in parenthesis refer to the paragraphs of *KDS-I* where the phenomena are described.

SULEIMANIYE

the intelligentsia and, incidentally, civil servants. They were, notwithstanding, rather dismayed at the prospect of making conversation before a microphone. What began, therefore, as a consciously brave effort later descended to the swapping of jokes and stories. As some of these concerned living persons, I have thought it best to wrap the whole text in anonymity. Accordingly I have altered *all* personal names and designated the speakers A and B.

The younger man, A, was approximately 30 years of age. After his schooling in Suleimaniye he had studied in Baghdad and later returned to work in his home town and province. B was of the older generation. In his early years he had followed his profession of teaching in Rewandiz and Chemchemal, among other places, and was otherwise quite widely travelled. To his knowledge of Arabic and English, which he had in common with A, he added fluent Turkish and some Persian. Both men, in proportion to their ages, were keen students of their mother tongue and both had experience of translating technical works into it.

Šā Ismā'īl u Qambartā

i. PAŠĀYAK abē la mamlakatēki wakū mamlakati bayāzamindā. am pāšaya wajāxī kör abē. muddatēki zōr než ū itā'atī xwāy xōy akā. la pāš muddatawdwā bānjī wazirī dastařastī akā, alē, 'ay wazir, tō la jēgāy min wakil (bi)ba tā wakū min ačim bō darwēši, bizānīn xwā či akā.' wazir dā ništ la jēgāy pāšā, pāšā dastē jili darwēšiy la bar kird. fūy kirda šax ū kew, ba zikr ū lā-ilāha-illallāy xōy.

2. La pāš muddatēki zōr tūši kābrāyaki rišs'pi bū. kābrāy rišs'pi su'āli lē kird, wutī, 'ay pāšāham, tō či akay lēra, ba či dardē ḡriftāri?' wutī, 'bāla gardānī sari bim, agar azānī min pāšām ayşānī ba či dardē ḡriftārim.' wutī, 'bāša, min ū tō šartēk akayn. min sēwēkit ađamē, xwā awlāyaki nērinač adătē, nāwī nānēy tā wakū min ēm, nāwī anēm. šart bē, agar tō amam lagač b̄ikay, tā wakū mirdin har la bar čaw̄ma w la birim nācē.' kābrāy rišs'pi dastī birda bāxalī, sēwēki dar hēnā, dāya das pāšā. pāšā sēwī la das war girt, xistia bāxalī ū pāšawpāš gařāyawa bō mālawā.

3. Ka gařayawa bō mālawa čua sarawa, bānjí žⁱnakay kird, wutí, 'ay āfrat, xwā darūčkí ba ūahmatí lē kirdinawa.' sēwí kird ba sē latawa, latékí xōy xwārdí w latékí dā ba žⁱnakay, latékí bird bō māinakay. sēwyān xwārd, la pāš muddatékí zōr xwā awlāyakí dānē wa māinakay jwānū-aspéki bū.

4. Čan muddatēki ba sarā sūrā, kuñ 'amri gayšta syānza, bō čwärda ačē. la majlisī pāšā čan kasānēk dā ništibün, su'alyān la pāšā kird, wutī, 'ay pāšāham, zōr hayfa bō am kuřa ka xalq bānjī akā bē-nāw. ēma wā jwāna nāwēki b'xayna sar tā sāhēbi ēt, nāwi anē.' pāšā wutī, 'b'rākānim, nātwānim min la xōmawa nāwi binēm tā sāhēbi navat.'

5. Lam guftūgōyaā būn, tāq yakēk la dargāy dā. pāšā farmūy, 'b̄:cin, b̄:zānin kēya la dargā adā.' čūn, dargāyān kirdawa, ka tamāšāyān kird, kābrāyaki ūss'pī la bar dargā wastāwa, dāwāy pāšā akā. xabaryān bird bō pāšā, wutī, 'ay pāšāham, kābrāyaki ūss'pī la bar dargā wastāwa, dāwāy tō akā.'

Shah Ismail and Qamberta

1. ONCE there was a King in a country like Baghdad-land. This King had no children.* For a long time he prayed and worshipped his God. After some time he called his right-hand vizier and said, 'O vizier, you be deputy in my place while I go as a dervish and let us see what God will do.' The vizier sat in the King's place and the King put on a suit of dervish clothes and set off for the mountains, chanting his creed.

2. After a long time he met a grey-bearded old fellow. Greybeard asked him, saying, 'Majesty,¹ what are you doing here, what ails you?' He said, 'By your leave,² since you know that I am a king you will also know what ails me.' (Greybeard) said, 'Well, you and I shall make a bargain. I shall give you an apple, God will give you a male child (but) you will not name him until I come and name him. I promise that if you do this with me he will always be in my thoughts³ until death and I shall not forget him.' Greybeard put his hand into his bosom,⁴ brought out an apple and put it into the King's hand. The King took the apple from his hand, put it into his bosom and went back home.

3. When he returned home he went upstairs and called his wife, saying, 'Wife, God has opened a gate unto His mercy for us.' He divided the apple into three pieces, one piece of it he ate himself and one piece he gave to his wife, one piece he took for his mare. They ate the apple and after a long time God gave them a child, and his mare foaled.

4. Some time passed by, the lad's age reached thirteen and was approaching fourteen. Some people, sitting in audience with the King, asked him saying,¹ 'Majesty, it is a great pity for this boy that people have no name to call him by. It seems best to us that we should give him a name until his master comes and names him.' The King said, 'My brothers, I cannot name him myself until his master comes.'

5. They were engaged in this conversation when 'ratatat', someone knocked at the door. The King said, 'Go and see who it is knocking at the door.' They went and opened the door and when they looked an old fellow was standing before the door, asking for the King. They informed the King, saying, 'Majesty, there is a greybearded old fellow standing at the door, asking for you.'

* For the notes to these translations see pp. 368.

6. Pāšā ba rā-kirdin čū ba istiqbālīawa, baxérāt' nēki zōr jwāni kird wa 'izzat h̄urmatēki jwāni girt, majlisī bō tarxān kird, kuři bō hēnāya pēšawa. bānjī kuři kird, wutī, 'ay nawjwān, wara, dā nīša.' kamarbastayakī jwāni kird, bānjī dā ba gøyā, nāwī nā šā ismā'īl, wa bānjī jwānū-aspi kird, nāwī nā qambartā. wulāxī kamarbasta kird, du'āy ba sarā xən.

7. Lam guftūgōyaā būn, māmay ūss̄i pī wun bū. xalqaka bāñj kirda pāšā, wutī, 'ay pāšāham, ama či siřēk bū pīšāni ēmat dā? bō či xabari ba ēma nađā?' wutī, 'b'rākānim, sərjī dām la bar dargā ka nāwī zāyir nakam, la bar awa pāk ū pīs ziyāratī akā gunāhbār *nābē.' xalqaka bama zōryān pē xōš bū. hič q'sayakyān nakird.

8. Čan muddatēkī ba sarā sūrā, bāwkī kuř bānjī kird, ‘ay šā ismā’il, bifarmū, či k’ček hazi lē akay wa či k’čē dāwā akay, tā wakū min bōt biyhēnim.’ kuř jwābī_dāyawa, wutī, ‘bāba gyān, min žinim nāwē, tā min bimēnim žin nāēnim.’ wutī, ‘ay kuři xōm, pyāwī čāk ba. tā wakū min māwⁱm la dinyā, namirduwim, bā minālī tō bibinim, čawⁱm ba nāwčawānī m̄nālit b’kawē.’ wutī, ‘bāba gyān, yayri qābila, min hič žinēk nāhēnim.’ bāwk zōr la sari nařōi.

10. Kuř ū̄-ba-řüy āsik ū̄yštin tā lē nizik būnawa. ka lē nizik būnawa dawray āsikyān dā. kuř wistī ba dast biygirē. ū̄afiqakānī nasihat kird wa pēy wutin, ‘b̄rākānim, hatā mumkinmān abē ba girtin biygirin. ama zōr ḥayfa biykužin. ama lagal girtmān la majlisī bāwk̄'mā dāy anēyn. qābila la majlisī bāwk̄'mā ama dā bin̄rē.’ ka amānayān gē lē bū wutyān, ‘bifarmū, hatā bōmān mumkin bibē ba das avgirin. agar mumkinis nabē awā dasalāt nia.’

11. Kuř nizik būawa lēy, dawrayān, dā ba hamūyān. ka dawray

6. The King ran to meet him, gave him a fine welcome and paid him great respect and honour. He gave him private audience and brought the boy before him. (Greybeard) called the boy, saying, 'Come lad, sit down.' He initiated him well, spoke into his ear and named him Shah Ismail. He called the foal and named it Qamberta.¹ He initiated the steed and recited a prayer over it.

7. They were conversing thus when old Greybeard¹ vanished. The people called to the King, saying, 'Majesty, what secret was this that you have shown us? Why did you not tell us?' He said, 'My brothers, he made me swear before the door that I would not disclose his name, so that whatever may befall he will come to no harm.'² The people were very pleased at this and said nothing.

8. Some time passed by, the boy's father called him, 'Shah Ismail, be so good as to tell me which girl you love, which girl you desire, that I may bring her for you.' The boy replied, saying, 'Father dear, I do not want a wife. As long as I live I shall not take a wife.' He said, 'My son, be a good fellow. While I still live, before I die, let me see children of yours and look upon their faces.'¹ (The boy) said, 'Father dear, it is impossible, I shall marry no woman.' The father did not press the matter.

9. After some days the boy chose some horsemen, young like himself, and they set out for the wilderness to hunt.¹ For some days they went about in the plain, then, as the boy was observing the plain with field-glasses, he caught sight of some gazelles grazing in a garden. There was one gazelle among them with a collar of gold round its neck. He said, 'My brothers, of these gazelles grazing yonder the one with the collar of gold round its neck is for me, those which are grazing apart are for you. Do your own hunting and do not abandon the chase.'

10. The lads went towards the gazelles until they were near them. When they came near them they surrounded the gazelles. The boy wanted to capture (his gazelle) by hand. He advised his comrades and said to them, 'My brothers, as far as it is possible for us let us take it by hand. It would be a great pity to kill it. When we have captured it we shall put it in my father's court. It is fitting that this one should be put in my father's court.' When they heard these (words) they said, 'As you wish, as far as it is possible for us we shall catch it by hand. If it is not possible then it cannot be helped.'¹

11. The lads approached it and all of them surrounded it. When

aðan tamāšā akā kuř, su'alyān lē akā, alē, 'la sar sarī hač kasēkawa dar bičē min la gardinī adām.' āsik sarī barz kirdawa, ba sar sarī kuřā bāzī_dā. xalqaka wutŷān, 'kāka gyān, ba sar sarī xōtā bāzī_dā.' wutî, 'bⁱrākānim, ēwa lēra dā binišin, min ačim ba dwāyā, tā nayhēnim nāemawa.'

12. Rōi ba dwāy āsⁱkā muddatēki zōr. ka tamāšāy kird āsik čūa xēwatēkawa. kuř la bar dargāy xēwataka wastā. žinēki sarsⁱpī la qāpijaka hāta darawa, wutî, 'ay nawjwān, bifarmū, dā baza, nān bⁱxō, isrāħat bⁱka, injā biřō.' wutî, 'dāya gyān, rāwⁱm hātuwata ēra. rāwⁱm bⁱdarawa. dā nānišim, ūfīqakānim ba jē hētuwa, abē bigafēmawa bō lāyān.'

13. Wutî, 'bāli gardānī sari bim, away tō dīwⁱta, awa rāwī tō nīa, awa kiči mina, kiči šēxul'araba. la mamlakati xōy tōrāwa, hātuwata ēra, ġardāi akā, bō ēmay ahēnē, ayxōyn. wa amaš la maktabi sāhīri xənuwyatî [xənūati], fēri am naw'a šⁱtāna būwa, xōy akā ba kōtir, xōy akā ba āsik, xōy akā ba mār, xōy akā ba hamū šⁱtēk. agar biřwā ba min nākay bⁱčō la žūrawa, čāwu pē bⁱkawē.'

14. Kuř čūa žūrawa, čāwī ba kič kawt, haqīqatan qⁱsakay rāst bū. tā wakū dāykī kič nān ū cēsti bō kirdin kuř dastasî ū āwēnay xōy lagał kičā gōřlawa. ba tīrī 'išqī yak gⁱriftār būn. kuř nānī xwārd, īsrāħatī kird lawē, pāšawpāš gařāyawa bō lāy ūfīqakāni, wutî, 'bifarmūn, bā biřōynawa bō mālē. rāw batāl bⁱkan.' gařānawa bō mālē.

15. Bāwkī kuř hāt ba pīr kuřawa, wutî, 'ay kuř, tō ba qawli haw^t ūrōz čūyt, imřō dū ūrōza, gařāytawa.' wutî, 'bāba gyān, naxōšim, dastim lē mađa.' kuř hātawa bō mālawawa, la sar qarawēla lēy kawt, sē šaw ū sē ūrōz haļ nasⁱā. duxtūryān abirda sar, hīč naxōšīyakī nīa.

16. Kuř āmōzāyakī zōr zīrakī abē. bāwkī kuř bānjī akā, alē, 'agar bēt ū tō bⁱzānī kuř čiyatî min la dinyā či taħab akay atdamē.' wutî, 'bāša, māma gyān, min ištā ačim bō lāy āmōzām, lēy apirsim, bⁱzānim či dardēklatî.' čūa lāy āmōzāy, wutî, 'āmōzā gyān, čōnī? bō či wā akay? ba či dardēk gⁱriftār būwīt? pēm bilē rāst, hazit la

they surrounded it the boy looked and spoke to them, saying, 'Whoever's head it escapes over, I shall chop his head off.'¹ The gazelle raised its head and jumped over the boy's head. The people said, 'Brother dear, it jumped over your own head.' He said, 'My brothers, you sit down here, I am going after it. I shall not return until I bring it back.'

12. He went after the gazelle for a long time. He saw that the gazelle went into a tent. The boy stopped before the door of the tent. A white-headed woman came out of the door and said, 'Handsome youth, pray dismount and eat, take your rest and then go.' He said, 'Mother dear, my quarry has come hither. Give me back my quarry. I shall not sit down, I have left my comrades behind, I must return to them.'

13. She said, 'By your leave, that which you have seen is not your quarry, that is my daughter, the daughter of the Sheikh of the Arabs. She has left her own country in disgust and come here. She robs on the highway, brings us (the spoils) and we live on them. And she has studied in the school of magic and learnt this sort of thing. She turns herself into a pigeon, a gazelle, a snake, she turns herself into everything. If you do not believe me go inside and see.'

14. The boy went inside and saw the girl. (The woman's) words were really true. By the time the girl's mother had prepared bread and stew for them the boy had exchanged his handkerchief and ring¹ with the girl. They were smitten² by the arrow of love for one another. The boy ate bread, and took his rest there, then he returned to his companions and said, 'Let us return home. Abandon the chase.' They returned home.

15. The boy's father came to meet him and said, 'Son, you went saying it was for seven days, today it is only two days and you have returned.' He said, 'Father dear, I am ill, do not touch me.' The boy came back home, lay down on his bed and did not rise for three nights and three days. They kept bringing doctors to him but he had no illness.

16. The boy had a very wise cousin. The boy's father summoned her, saying, 'If it should be that you find out what is the matter with the boy, I shall give you whatever you desire in the world.' She said, 'Very well, uncle dear, I shall now go to my cousin and ask him and discover what ails him.' She went to her cousin and said, 'Cousin dear, how are you? Why do you act thus? What ails you? Tell me truly, with whom have you fallen in love that

kē kirduwa, wā naxōš kawtuwī? kuř āhēkī hař kēšā, wutī, ‘āmōzā, h̄azim la kiči šēxul’arab kirduwa, la f̄ilāna mawqi’āya. abē bōm bēnin ba muddatī dū rōž āya sē rōž.’

17. Kič bānjī māmī kird, wutī, ‘māma gyān, azānī? h̄azī la kiči šēxul’arab kirduwa. b̄zāna la k̄oya, hatā zūa bōy bēna.’ bāwkī kuř hāt, wutī, ‘bāla gardānī sari bim, la či šonēkā, la či makānēkā, ba min bilē tā wakū ba zabrī āltūn bōt bēnim.’

18. Lēyān_dā, rōȳstin, čaŋ wazirēk, čaŋ nāribēkī āqil kāyazēkī jwānyān nūsī bō šēxul’arab ka, ‘haz akayn ba diyanī janābi, bēy bō xizmatī min tā čaw̄im ba nāwčawāni b̄ikawē.’ am wazirāna hař stān, lēyān_dā, rōȳstin bō mālī šēxul’arab.

19. Ka čūna awē šēxul’arab la mālawā nabū, žinakay hāt ba pīryānawa, wutī, ‘ba xēr bēn, ay mīwānī ‘aziz. bō či hātuwin, xēr hātuwin yān ūra?’ wutī, ‘wallāhī, xēr hātuwin. janābī šēx la k̄oya?’ wutī, ‘la mālawā nia. imřō hīč, sibaynē ētawa.’ intīzāryān kird tā hātawa. dasī birda gīrfānī, kāyazi dar hēnā, dāya das šēxul’arab.

20. Ka šēxul’arab kāyazi xōnjawa wutī, ‘āya am pāšāyay ēwa, minī bō čia? min hīč zararēkim nabū^{wā} bō mamlakatī aw. ēstā wakūnē min bāj akā, čaw̄im pē bikawē, mā’nāy čia?’ wutī, ‘wallāhī, zōr h̄az akā ka bitbinē, ka čaw̄i pēw b̄ikawē, ka bitnāsē.’ wutī, ‘bāša, bayānī inšā’allā lagaltān ēm, ba yakawa ačīn bō xizmatī pāšā.’

21. Bānjī kirda kuřakānī, wutī, ‘ay kuř, kuřim, xōtān h̄azir bikān, bayānī lagalⁱmā warin, b̄ičin, b̄zānīn čia.’ kuřakānī wutī, ‘bāba gyān, ēma nāēyn.’ lam h̄aw̄t kuřay sē kuřyān hāt lagal bāwkyān, čwāryān la mālawā mānawa.

22. Waziri pāšā hīč q̄isay nakird tā nizikī ūr būnawa. lawēwa talafōnēkī kird lagal pāšā, wutī, ‘ay pāšāham, xōš bē. awā šēxul’arabim hēnā w hātin.’ pāšā ba istiqbālēkī jwānawa, ba xizmatēkī jwānawa čūn ba pir šēxul’arabawa tā dāyilyān kird ba mālawā. xizmatēkī jwānyān kird, baxrātⁱnēkī jwānyān kird.

you have sickened in this way?' The boy sighed and said, 'Cousin, I have fallen in love with the daughter of the Sheikh of the Arabs, in such-and-such a place. You must bring her for me within two or three days.'

17. The girl called her uncle and said, 'Uncle dear, do you know? He has fallen in love with the daughter of the Sheikh of the Arabs. Find out where she is, bring her for him as soon as possible.' The boy's father came and said, 'I beg you, wherever (she may be) tell me, so that I may bring her for you by the power of gold.'

18. They set out¹ and departed. Certain wise viziers and deputies wrote a fine letter to the Sheikh of the Arabs, saying, 'We would like to see your Excellency, that you should present your compliments to me² so that I may behold you.' These viziers arose, set out and went to the house of the Sheikh of the Arabs.

19. When they went there the Sheikh of the Arabs was not at home. His wife came to meet them and said, 'Welcome, dear guests. Why have you come, have you come for good or evil?' (The leader) said, 'By God, we have come in peace. Where is his Excellency the Sheikh?' She said, 'He is not at home. Not today (but) tomorrow he will return.' They waited until he returned. (The leader) put his hand in his pocket, brought out the letter and gave it into the hand of the Sheikh of the Arabs.

20. When the Sheikh had read the letter he said, 'What does this King of yours want with me?¹ I have never done his country any harm. Now he summons me that he may see me—what is the meaning of it?' He said, 'By God, he very much wants to see you, that his eyes may behold you and that he may know you.' (The Sheikh) said, 'Very well, tomorrow, God willing, I shall come with you, we shall go together to the King.'

21. He called his sons and said, 'My lads, make yourselves ready to come with me tomorrow, let us go and see what it is (he wants). His sons said, 'Father dear, we shall not come.' Of these his seven sons three boys came with their father, four of them stayed at home.

22. The King's vizier said nothing until they approached the city. From there he telephoned to the King and said, 'May it please your Majesty, I have brought the Sheikh of the Arabs and we have arrived.' The King went to meet the Sheikh of the Arabs with a fine welcoming party and conducted him home. They waited on him well and gave him a handsome welcome.

23. La pāš baxērātin ū ḥurmat lēy pirsī, 'yā šēx, azānī pāšā bō či janāb̄itī hēnāwata ēra?' wutī, 'na wallā, ay wazir.' wutī, 'bō awa hēnāwiati ka gulēk la bāx'tāya, pēškaši kuřay bikay.' wutī, 'ay wazir, kič bē, kiči min bē, hazārī wakū kiči min ba qurbānī kuř bē.' ka amay bīst kuř das-ba-je ha^t stā la jēgāy xōy, dastī šēxul'arabi māč kird.

24. Har aw daqīqa bāwkī kič, wakū šēxul'arab bē, bū ba wakili, ba wakili kič, kiči la kuř māra kird. Šak'rāwyān xwārdawa, ašyāy bükēnīyān bō hāzir kird, hamūyān bō pēčāyawa, bāryān kird bōy, hāziryān kird. farmūy, 'yā šēx, imrō čwāršammaya, rōži čwāršamma īeyn bō bük.' wutī, 'zōr mubāraka.' du'āxwāzīy lē xwāstin. šēxul'arab gařāyawa bō mālī xōyān, kuřiš la māl māyawa.

25. Šēxul'arab bā bigayēnīnawa mālī xōyān, kuř lēra dā nīšē. šēxul'arab gařāyawa bō mālawā. ka nizikī mālī xōyān bū am čwār kuřay ka la mālawā nahātīn lagalī ba šimšērawa palāmārī bāwkyān dā, wutī, 'bāba, 'ajabā tō ama čia hēnāw̄ta lagał xō, am hamū štūmaka jwāna, am hamū āltūna?' wutī, 'wallāhī, kuři xōm, xuškakatānim dāwa ba kuři pāšay am mamlakata 'azīma.'

26. Wutī, 'bāba gyān, ēma xuški xōmān zāyi' nākayn, ba kuřa pāšay nādayn [nāyayn].' šēxul'arab wutī, 'ay kuři xōm, tāza kārēka w k̄rāwa, la dasmān dar čū. š̄taka abē ba 'ayba agar nāyayn.' wutī, 'bāba gyān, ēma xuški xōmān nādayn, tō kayfī xōta. imrō, imšaw sēšammaya w—,' wutī, 'ēma bār akayn, lē ađayn, ařōyn. pāšā čawī dar ē [ya]! bā aw ăzāya bē ba dwāy kičā, biybā.'

27. Kuř, šā ismā'il, rōži sēšamma čüa xizmati bāwkī, wutī, 'bāba gyān, amawē imrō sarēk la dasgīrānim biđam. halālī xōma. ačim, čawlm pē akawē w agařēma dwāwa.' wutī, 'biřō, xwā āgāđāri bē.' ka lēy dā, rōi kuř—wā kuř ařwā—čaj muddatēk ba sarā sūřā w ka kuř tamāšāy kird, la šenī dasgīrāni arzēkī ūaq-ū-taqa, hič makānēki bō nīa w hič šenēki bō nīa, čōl ū hōl kas nāzānē bō kē čūn ū bō kē načūn.

28. Kuř marāqi kird, zōr xafatī xwārd. ka tamāšāy kird, la nāw

23. After the welcome and the compliments (the vizier) asked him, 'O Sheikh, do you know why the King has brought your Excellency hither?' He said, 'No indeed, O vizier.' He said, 'He has brought you because there is a flower in your garden,¹ that you may present her to his son.' He said, 'O vizier, if it be a girl, my daughter, let a thousand like my daughter be at the lad's behest.' When he heard this the boy immediately rose from his bed and kissed the Sheikh's hand.

24. That very minute the girl's father, who was the Sheikh of the Arabs, acted as the girl's proxy and betrothed the girl to the boy. They drank the (betrothal) sherbet, they prepared the bridal things for her, tied them all up for her and loaded them up and got them ready. (The King) said, 'O Sheikh, today is Wednesday. (Next) Wednesday we shall come for the bride.' He said, 'It is most auspicious.' The Sheikh of the Arabs took his leave of them and returned to his own home (while) the boy stayed at home.

25. Let us see the Sheikh home, leaving the boy sitting here. The Sheikh of the Arabs returned home. When he approached his own home these four sons, who had not come from home with him, set upon their father with swords, saying, 'Father, what is all this you have brought with you, all this fine stuff and all this gold?' He said, 'By God, my sons, I have given your sister to the son of the King of this great country.'

26. They said, 'Father dear, we are not going to lose our sister, we shall not give her to the King's son.' The Sheikh of the Arabs said, 'O my sons, now it is settled and has passed out of our hands. It will be a shameful affair if we do not give her.' They said, 'Father dear, we shall not give our sister, you do as you please. Today, tonight is Tuesday and we shall load up, set off and depart. May the King's eyes come out! Let that hero come after the girl and take her.'

27. The boy, Shah Ismail, went before his father on the Tuesday and said, 'Father dear, I wish to pay a visit to my betrothed today. She is my lawful (betrothed). I shall go and see her and return.' He said, 'Go, God keep you.' When the boy set out and went—the boy was going along—some time passed by and when the boy went he saw that in the place of his betrothed there was bare earth, there was no dwelling for her and no trace of her and far or near¹ nobody knew whither they had gone or not gone.

28. The boy was greatly distressed and grieved. When he looked

āgirdānēkā pārčayē kāyaz dā n̄rāwa, bardēkī pičkōlay x̄rāwata sar. kuř dā bazī, nāmay xōnjawa, nāmay māč kird. lēy nūsrābū, 'ay šā ismā'īl, rōḥī ūrīnim, agar hātī ba dwāmā yān la šām yān la ḥalab amdōzītawa.'

29. Kuř pāšawpāš gařāyawa bō mālawā, čūwata sannūqī xōy, yak hagba pāray dā girt, wutī, 'ay bāba gyān, itir min ba du'ā. jārēkī ka min nābinⁱnawa. dasgīrānim rōyštuwa, ačim ba dwāyā, b̄zānim la kē aydōzⁱmawa.'

30. Kuř lēy dā, rōī čan muddatēkī zōr. la pāš muddatadwā čāwī ba girdē kawt. tamāšāy kird, am girda xānūyaki lē kirāwa, la hič jēgāyakawa šonēkī nīa kuř bizānē ama čiy tyāya. kuř nāwī xwāy hēnā, gurzēkī dā ba xānūa, lāyakī rūxān, ka dīy kičēkī zōr jwān hāt ba pīrīawa. ka tamāšāy kird ama zōr zōr la dasgīrānī xōy jwāntira.

31. Pirsīy, 'kāka gyān, išit čia hātuwita qa'ay minawa?' wutī, 'pēm biṭē, tō čī akay lēra ba tāqī tanyā?' wutī, 'kāka gyān, min kiči İslāmshāy parīānim. min ū sē birām, la sar ama ka kuř qirālī firaŋ dāwāy minī kird la bāwkim, birākānim rāzāy la sar nabū, la sar away ka aw gāwira, min İslāmim, ēsta sē sāla am sē birāyam miqābil ba laškirī qirālī firaŋ ūrī akan.'

32. Kuř lēy pirsī, 'nāēy, jēgāy birākānitim pē biṭēy, tā miniš bičim bō lāyān?' kič wutī, 'bāla gardānī sarit bim, bifarmū, imšaw īsrāhat bika, bayānī min rēgāy birākānim pīšān adam.' kuř čūa sarawa, īsrāhatī kird. šawē, waxtī nūstin, tamāšāy kird, xōy ū am kiča la yak jēgā anūn. kuř dastī bird, šimšērī rūtī dar hēnā, la nāwārāstī hardūkyānā rāy kēšā la bar awa ka hičyān la yak nakawin, čunka kuř šartī kirduwa lagāl xwāy xōyā ka lagāl hič kasēkā rā nabōrē tā šād nabē ba mirāzī malikay xōyā.

33. Bayānī lagāl kuř halī stā [hastā] la xaw, nānī xwārd, kič wulāxī bō zīn kird, kuř swār bū, la qa'ā hāta darawa. kič rēgāy pīšān dā, wutī, 'kāka gyān, am rēgāya bigira, ačita lāy birākānim.' kuř nāwī xwāy hēnā, wutī, 'qambartā, amawē la bardamī xēwatī am sē birāyā bimhēnīta xwārawa.' wulāx halī girt, la bardamī xēwatī am sē birāyā hēnāya xwārawa.

(he saw that) a piece of paper had been put in a fire-place and a small stone put on top of it. The boy dismounted, read the letter and kissed it. In it was written, 'O Shah Ismail, my beloved,' if you follow me you will find me either in Damascus or in Aleppo.'

29. The boy returned home, went to his chest, took out a bag of money and said, 'Father dear, I bid you farewell. You will not see me again. My betrothed has gone, I am going after her to see where I shall find her.'

30. The boy set out and went for some long time. After a time he caught sight of a hill. He saw that there was a house built on this hill but nowhere on it was there a sign whereby the boy might discover what was inside it. The boy uttered the name of God,¹ struck the house a blow with his club and destroyed one side of it, and when he looked a very beautiful maiden came to meet him. When he looked (he saw that) she was much, much more beautiful than his betrothed.

31. She asked, 'Brother dear, what is your business that you have come to my castle?' He said, 'Tell me, what are you doing here all alone?' She said, 'Brother dear, I am the daughter of Islam Shah of the Peris. I and my three brothers—because the son of the King of the Franks asked my father for my hand, and my brothers did not approve of it because he is an infidel and I am a Muslim, it is now three years that these three brothers of mine have been fighting against the army of the King of the Franks.'

32. The boy asked her, 'Will you not come and tell me where your brothers are, so that I too may go to them?' The girl said, 'I beg you, be so good and rest this night. Tomorrow I shall show you the road to my brothers.' The boy went upstairs and rested. At night, when it was time to sleep, he saw that he and this girl were to sleep in one bed. The boy reached out his hand, drew his naked sword and stretched it between them both so that they should not touch one another, because the boy had made a bond with his God that he would have nothing to do¹ with anybody until he should achieve his happiness with his own queen.

33. In the morning when the boy awoke from sleep he ate a meal, the girl saddled his steed for him, he mounted and came out of the castle. The girl pointed out the road and said, 'Brother dear, take this road and you will go to my brothers.' The boy uttered the name of God and said, 'Qamberta, I want you to bring me down before the tent of these three brothers.' The horse took him up and brought him down before the tent of the three brothers.

34. Ka am sē birāya čāwyān bam nawjwāna kawt ta'ajubyān mā lam naxša jwāna ka xwā xalqī kirduwa. ba harsēkyān la sar zin dāyān girt, birdyāna nāw xēwatawa, wutjān, 'birā gyān, bifarmū, nānmān lagał bixō.' wutjī, 'min nāntān nāxōm, ba šartēk šaři imřotān bibaxšin ba min.' wutjān, 'nāni bixō, awa baxšimān ba tō.' kuř la nān xwārdinā bū, gøy la taplī jaŋ bū. lam barawa ba nāwī šā ismā'īlawa la taplyān dā.

35. Kuř, wakū šā ismā'īl bē, xøy yarqī āsin ū pōlā kird, niqābī kēšā ba ūy xøyā, ūy kirda dūdānay maydānawa. tamāšāy kird, dēwēkī gawray bō hāta pēšawa, wutjī, 'ay kuř, imřō xøyān nayānwērā bēna maydānawa, tōyān nārdluwa? atkam ba tōzēk biněšt, ayxama kulörī dānimawa.' kuř wutjī, 'mal'ün, ēra maḥkama nīa. awałdast dasī kāfirāna, dasī xōt biwašēna.'

36. Dēw ba ūiqawa dastī birda gurzī girān ka biykēšē ba tawqī sarīā, biykāt ba qatray āw. kuř nayhēšt bigāta sar sarī, tuŋ mačakī girt, wutjī, 'mal'ün, dasti tuŋ bigira.' kuř gurzī ū takān, pēstī dasī ba gurzakawa hēnā, wutjī,

'big'ra yak dastī min, 'umūdī g'rān;
agar zīnjū māy ba mardim mazān.'

kuř gurzī dā ba taplī sarī, lagał arzaka jūtī kird.

37. Tā ēwārē dūsad pālawānī birinjīy ba šimšēr kird ba dū latawa. kuř gøy la taplī bašārat bū lē dirā, pāšawpāš gařayawa bō lāy sē birāka. hātin ba pīriawa, wulāxyān lē girt, birdyāna žūrawa, xizmatēkī jwānyān kird. am sē birāya zōr ta'ajubyān mā lam kuřa ka, 'am qūwat ū harakatay la kō būwa, γayr az la xwāwa nabē? ama xalqī ūy zamin nīa, šitēka la xwāwa bō ēma hātuwa.'

38. 'Aynī šit bayānī ka la xaw hał stā, ba bē pirs ūy kirda maydānawa. ka tamāšāy kird, kas nīa šař bikā lagał am kuřa pičkōlaya. kuř wutjī, 'dənē ba mintān awut, "tō čiyt hātuwīta šařawa?" imřō min ba ēwa alēm, warina pēšawa.' hičyān načūna pēšawa. kuř na'ratēkī 'allāhū akbar'-i kēšā, hamū dār ū bard hāta larzin. xøy dā bam laškirā, dastī kird ba kuštin. firsatyān la kuř

34. When the three brothers beheld this handsome youth they were astonished at this handsome form that God had created. All three of them dismounted him¹ and took him into the tent and said, 'Brother dear, be so good as to eat with us.' He said, 'I shall not eat your food unless you leave today's fighting to me.'² They said, 'Eat your food, we will leave it to you.' The boy was still eating when he heard the war drum. From this side they beat the drum in the name of Shah Ismail.

35. The boy, Shah Ismail, smothered himself in iron and steel, drew a veil over his face and set out for the field of battle.¹ He saw that a great demon came towards him and said, 'Did they not dare to come into the field themselves today that they have sent you, boy? I'll make you into a bit of chewing-gum² and stick it in the hollow of my tooth.' The boy said, 'Accursed one, this is not a law court. The first blow is for infidels, so do your worst.'³

36. The demon, in anger, seized his heavy club to strike him on the crown of the head and turn him into a drop of water. The boy did not let it reach his head but seized his wrist and said, 'Accursed one, hold tight.' The boy jerked the club and took away the skin of (the demon's hand) together with the club, saying, 'Take one of my hands, monster.¹ If you survive, then do not count me a man.' The boy struck him on the crown of the head with the club and laid him low.²

37. By evening he had cut two hundred first-class champions in two pieces with his sword. The boy heard the drum of good tidings being beaten and returned to the three brothers. They came to meet him, took his horse from him, took him inside and served him well. These three brothers were astounded by this boy, saying, 'From where does he get this power and strength, if not from God? This is no earthly creature but something which has come to us from God.'

38. The same thing in the morning, when he rose from sleeping, he set out for the field of battle unquestioningly. When he looked, there was nobody who could do battle with this small boy. The boy said, 'Yesterday you were saying to me, "What are you that you have come to do battle?" Today I say to you, come forward.' None of them came forward. The boy gave a cry of 'God is most great' and all the trees and rocks trembled. He set about this army and began killing. They seized an opportunity and surrounded the boy on all four sides and pierced his whole body with arrows and

hēnā, har čwār atrāfyān girt, ba tīr ū ba šir hamū gyānī kuřyān kun kun kird. kuř amanjay hōš bū, wutī, 'qambartā, hałim gira, fawtām.'

39. Qambartā halī girt, birdī, la sar šāxēk ba aspāl kuř la sar pištī xista xwārawa. kuř bēhōš kawt. ba amrī xwā hazratī xidrī zinjā la sarī hāzir bū, dastčī hēnā ba lašī kuřā, wutī, 'tō 'ayb nākay bō am birīna anālēni? halī sta, zū bigara lāy birākāni. īsta bōt agirīn, alēn, "kuř kužrāwa." bayānī lagał halī stāy nāwī xwā bēna. xēwatēkī sawz la sarū hamūyānawa halī dirāwa, ama hamūy sihra. šimšērēk bikēša ba nāwařastī aw xēwata sawzaā, itir hīč nāmēnē.'

40. Kuř gařayawa bō lāy am sē birāya. hātin ba pīřawa, lēyān pirsī, 'tō la kō būy?' wutī, 'tōzē īsim bū, čūm, jē-ba-jēm kird, gařamawa.' aw šawa īsrāħatī kird, bayānī zū halī stā, xōy gayāna xēwata sawzaka, šimšērēkī pyā kēšā. ka tamāšāy kird, bū ba tōz ū xōl. kuř čāwī xōy girt. ka čāwī halī biřī aw sē kuřa nabē lagał am dēwa kasī lē namāwa.

41. Kuř wutī, 'kāka gyān, itir min ba du'ā. ačim bō lāy marāqī xōmawa.' wutī, 'ka mādam wāya ēmaš bikuža, injā biřō; yān abē bēy lagalmānā bō mālī xōmān, īsrāħat bikay, injā biřōyt.' kuř wutī, 'bifarmūn, bā biřōyn.'

42. La ūgā birā gawrayān ba birā pičūkī wut, ba zimānī parī, wutī, 'agar xānū ūxābū xuškitim bō sar biřa, kirāsakay bīda la xənawa, bōm bēna.' kuř ūtī la pēšawa, tamāšāy kird xānūakayān lāyakī hātōta xwārawa. xuškī hāt ba pīřawa. wutī, 'ay xuš, min hātuwim, agar xānū ūxābū sari bifim, kirāsakał bīdam la xənawa, biybam bō kākam.' kič wutī, 'kāka gyān, kuřek lam hāla, lam ūraja xānūy ūxānuwa. yak šaw lēra bū, bayānī hātuwa bō lāy ēwa.'

43. Kuř pāšawpāš gařayawa, wutī, 'kāka, am kuřa šawēk lāy xuškim miwān bū.' birā gawra lēy pirsī, 'ay šā ismā'il, tō čüyta xānūy ēma?' wutī, 'balē, šawēk lawē būm, bayānī hātim bō lāy ēwa.' kuř zōtī pē xōš bū. čūna mālawā, īsrāħatyān kird, la pāšā birā gawrayān wutī, 'ay šā ismā'il, min hīč šitēk šik nābam, gułēk la bāximāya pēškašim kirdi.' kuř wutī, 'awā qabūlim kird.'

swords. The boy was just conscious enough to say, 'Qamberta, take me up, I perish.'

39. Qamberta took him up and carried him off and put the boy down gently from his back on top of a mountain. The boy fell unconscious. By God's command the immortal Lord Khidr appeared before him, drew a hand over the boy's body and said, 'Are you not ashamed to lament over this wound? Arise, return quickly to your brothers. They are now weeping for you and saying, "The boy has been killed." In the morning, when you rise, utter the name of God. There is a green tent pitched above all the others and all this is magic. Strike at the middle of that green tent with a sword and nothing more will remain.'

40. The boy returned to these three brothers. They came to meet him, asking him, 'Where have you been?' He said, 'I had a little business so I went and carried it out and returned.' That night he rested. He rose early in the morning and betook himself to the green tent and struck it with a sword. When he looked it had turned to dust and earth. The boy shut his eyes. When he looked up there was nobody left there but those three brothers and the demon.

41. The boy said, 'Dear brothers, I bid you farewell. I go after my own interests.' They said, 'Since it is so kill us too, then go. Otherwise you must come with us to our house and rest, then go.' The boy said, 'Pray, let us go.'

42. On the way their eldest brother said to the youngest, in the language of the Peris, 'If the house has been destroyed cut off your sister's head for me, dip her shift in the blood and bring it to me.' The boy went ahead and saw that one side of their house had collapsed. His sister came to meet him. He said, 'Sister, I have come, if the house should have been destroyed, to cut off your head, dip your shift in the blood and take it to my elder brother.' The girl said, 'Brother dear, a boy of such-and-such description destroyed the house. He was here one night, in the morning he came to you.'

43. The boy returned and said, 'Brother, this boy was a guest of my sister for one night.' The eldest brother asked him, 'O Shah Ismail, have you been to our house?' He said, 'Yes, I was there for one night, in the morning I came to you.' The boy was very pleased. They went home and rested and afterwards the eldest of them said, 'O Shah Ismail, I have nothing (else, but) there is a flower in my garden which I give you (gladly).' The boy said, 'I accept.'

44. Birā gawra bū ba qāzī, birā pičūk būn ba šāyat, kičyān la kuř māra kird. šaw palī kuřyān girt, kirdyāna pardawa. kuř ka čūa žūrawa lēy nūst, gøy nadāya kič. sē čwār šaw bam naw'a. šawēkyān kič izni la birākānī war girt, wutī, 'min imšaw ama tāqī akamawa, bizānim kiča yān kuřa.'

45. Šawē 'aynī šit, kuř čū, lēy nūst. kič lēfay la sar fiřē dā, wutī, 'ay kuř, bō čī hīč xōt la min nāgayēnī? la min Jwāntiri das akawē?' kuř wutī, 'gyānakam, min ačim bō safar. nabā lam safara nagařēmawa, la dwāy min tō minālit bū, nālēn, "ama bāwkī kēya?" aw waxta abē ba 'ayba bō tō. agar gařāmawa lagař xōm ařbam, agar nagařāmawa tō bō xōt šū akay ba yakēkī ka.'

46. Kič amay zōr pē xōš bū, čū, ba birākānī wut, 'kāka, ama la bar awa dast lagař min tēkal nākā, safarī la bara. ka gařāyawa lagař xōy ambā.' birākānī wutyān, 'zōr bāša.'

47. Kuř, wakū šā ismā'īl bē, řūy kirda am sē birāya, wutī, 'bā biřōyn. wakū min am pyāwatīam lagař ēwa kird ēwaš ama lagař min bikān. lērawa kām řēgā daqīqayak zūtir ačēta šām ū ḥalab pēm bilēn.' wutyān, 'farmū.' birdyāna sar sē řēgā, wutī, 'kāka, am řēgāya ba sālēk ačē, am řēgāya ba šāš māj ačē, řēgāy sēhamyān ba dū māj ačēt, faqat harčiyak lērawa řōyšuwa nagařāwatawa.' kuř wutī, 'min la sar xwā ařōm.'

48. Kuř du'āxwāzīy lē xwāstin, lēy dā, řōi. yak māj řēgāy biři, tamāšāy kird la šāxēk nūsrāwa, 'řey hāt-ū-nahāt.' kuř gøy nadāē [nāya], wutī, 'min la sar xwā ařōm.' tamāšāy kird čan hazār xēwat hař dirāwa, kasī tyā nīa. xēwatēk la hamūyān barztira, dū mināray lē kirāwa, yakēkyān la sarī binīā^{dām}, yakēkyān la lašī.

49. Kuř tōzēk xōři kird, řūy kirda žēr am xēwatawa, tamāšāy kird čēšt lē nirāwa, čā lē nirāwa. hīč kasēkī lē nīa. kuř dastī kird ba nān xwārdin. qarawēlayaki lē bū, čūa sarī, pāl kawt. gøy girt, giřmagiř ū nālanālēk payā bū, wutī, 'čī harāmzādayak řūy kirdōta jēgāy min? nāldār [nāllār] hātuwa nālim škānuwa, bālār hātuwa bālim škānuwa.'

44. The eldest brother acted as cadi, the younger brothers acted as witnesses and they married the girl to the boy. At night they took the boy's arm and put him behind the curtain. When the boy went inside he (lay down and) went to sleep and gave no heed to the girl. Three or four nights (passed) in this way. One night the girl (sought and) gained her brothers' permission, saying, 'Tonight I shall test him to discover whether he is a girl or a boy.'

45. The same thing (that) night, the boy went, lay down and slept. The girl threw the quilt off him and said, 'Boy, why will you not have anything to do with me? Could you find anyone more beautiful than me?' The boy said, 'My dear, I am going on a journey. Let it not be that I should not return from this journey and afterwards, if you were to have a child, that (people) should say, "Who is his father?" Then it would be a shame for you. If I return I shall take you with me, if I do not return then you will take another husband.'

46. This pleased the girl greatly. She went and said to her brothers, 'Brothers, he will not have intercourse¹ with me because he has a journey before him. When he returns he will take me with him.' Her brothers said, 'It is very well.'

47. The boy, Shah Ismail, turned to those three brothers and said, 'Let us go. As I have done you this service so you do this for me. Tell me which road goes a minute quicker from here to Damascus and Aleppo.' They said, 'After you.' They took him to where three roads meet and said, 'Brother, this road goes in a year, this road goes in six months, the third road goes in two months, but whoever has gone from here has not returned.' The boy said, 'I go in God's keeping.'

48. The boy took leave of them, set out and went. He travelled a month's road and saw written on a mountain 'The Road of No Return'.¹ The boy gave no heed and said, 'I go in God's keeping.' He saw that some thousands of tents were pitched (there but) there was nobody in them. One tent was higher than all of them and there were two minarets made beside it, one of them of human heads, one of them of bodies.

49. The boy was a little frightened (but) he went into this tent and saw that food and tea were prepared. There was nobody in it. The boy began to eat. There was a bed in it (so) he got on it and lay down. He listened (and heard) a grumbling and moaning saying, 'What bastard has turned (aside) to my place? Be it shod I shall break its shoes, be it winged I shall break its wings.'¹

50. Kuř hāta darawa, bānjī kird, 'mal'ūn, hařaša maka, wara pēšawa. min imšaw mīwāni tōm, tā bayānī ba harčiyak alēy lagalit akam. agar mōfaq būy sarim biřa, agar miniš mōfaq būm wakū sag sarit abiřim.' řašswār hāta pēšawa, dastī kuři girt, birdia žūrawa, xizmatī kird tā bayānī.

51. Bayānī la xaw hař stān, dastyān xista nāw dasī yakawa, ūyān kirda maydān. řašswār wutī, 'ay nawjwān, min dišim nāya na ba šir na ba tīx lagalit bikam, zōrān agirin. agar min tōm dā ba arzā nāwkužim, alqayak akama gōt, aṭkam ba 'abdi xōm. agar tōš minit dā ba arzā čim lē akay, lēm bika.' ū ismā'il wutī, 'am qisāna hamūy lāy min bāy filsēka. minit dā ba arzā, sarim biřa, agar miniš tōm dā ba arzā wakū sag sarit abiřim.'

52. Dastyān dāya [yāya] yak, dastyān kird ba zōrān girtin. hawt ūz̄ hičyān zafaryān ba yaktiri nabird. ūz̄ekyān kuř sarī barz kirdawa, wutī, 'ay xwāya, xōt azānī ba či dardēk giriftārim wa tūši či abim. agar ajali hēnāwim ba das am mal'ūnawa bimda ba arzā, najātim bē. agar ajališi nahēnāwim biydam ba arzā, najātim bē la das am darda.'

53. Kuř zōr pārāyawa la xwā, bāwaši kird ba řašswāra, wutī, 'yā xidrī zijs, kayfī xōta.' dū jār řašswāri birda aw sar wa hēnāyawa, wakū čōlaka girtī ba sar dasiawa, dāy ba arzā, palāmāri šimšēri dā, sarī biře. řašswār firsatī hēnā, qōpčay yaxay kirdawa, dū līmō la sar sirji dar kawt. kuř dastī sārd bōwa.

54. Řašswār wutī, 'hař sta la sar sirjim. māray min ū tō la 'arš ū qurš biřawa, čunka min šartim kirduwa lagal xwā harči pištī min nadā la arz ūy pē nākam.' dastyān xista nāw dasī yak, ūyān kirda qasrī řašswār. řašswār lawē kuři dā nā, čūa žūrawa, xōy gōři. ka hāta darawa kuř čāwī pē kawt la har dū dasgirānakay zōr jwāntira.

55. Kuř wutī, 'ay malika, min šartim kirduwa tā načim, dasgirānim naēnimawa, lagal tō ū nābōrim tā ūād nabim ba mirāzī

50. The boy came outside and called, 'Accursed one, stop making idle threats, come forth. Tonight I am your guest until the morning (when) I shall (fight) you with whatever (weapon) you say. If you are successful cut off my head, if I am successful I shall cut off your head as if you were a dog.' The Black Rider came forth, took the boy's hand, took him inside and waited on him till morning.

51. In the morning they rose from sleep, grasped each other by the hand and set out for the arena. The Black Rider said, 'Handsome youth, I do not want to fight you with sword or blade, we shall wrestle. If I throw you to the ground I shall not kill you. I shall put a ring in your ear¹ and make you my slave. If, on the other hand, you throw me to the ground do what you will to me.' Shah Ismail said, 'I do not give a farthing for all this talk.² If you throw me to the ground cut off my head, if I throw you to the ground I shall cut off your head as if you were a dog.'

52. They seized each other and began to wrestle. For seven days neither of them gained the mastery over the other. One day the boy raised his head and said, 'O God, Thou knowest what ails me and what I am facing. If Thou hast brought the hour of my death at the hands of this accursed one, throw me to the ground and let me be quit. If Thou hast not brought my death, let me throw him to the ground and be quit of this agony.'

53. The boy pleaded much with God. He clinched with the Black Rider and said, 'O Immortal Khidr, it is as you wish.' Twice he took the Black Rider to one side and brought him back, then he seized him like a sparrow with his hand, threw him to the earth and flew at his sword to cut off his head. The Black Rider seized the opportunity, opened the buttons of his collar—and bared a woman's breast.¹ The boy's hand grew cold.

54. The Black Rider said, 'Get off my chest. It has been ordained in heaven and on earth¹ that you and I should marry, for I have made a bond with God that I shall marry no one who has not thrown me to the ground.' They took each other by the hand and turned towards the mansion of the Black Rider. The Black Rider set the boy down there, went inside and changed. When she came out the boy beheld that she was much more beautiful than both his betrotheds.

55. The boy said, 'O queen, I have made a bond that until I have gone and brought back my betrothed, and achieved happiness

xōmā.' ūašwār wutī, 'tō bō kə ači minīš xizmakārī wułāxakat abim, tāza min nāēlim tō ba tanyā biřōy.' wutī, 'čōn āfratēkī wakū tō bēt lagal minā šāx-ū-dāx bikā?' wutī, 'čōn, ḥaw^t ūz zōrāni lagal girtim, haman ačimawa aw barga ka tō minit dī.' kuř wutī, 'ka mādam wāya, bayānī xōt hāzir bika, biřōyn.'

56. Bayānī zū ba jūta swāra la qař'a hātina darawa, ūȳštin tā dāxīl ba mamlakatī šām ū ḥalab bün. kuř wutī, 'ay qambartā, min liyāwit axama sar milit. či mālēk ūrī ḥalāli xwārdluwa la bar qāpīy aw mālā ūm gira.' wułāx har la bayānī tā ēwārē sūrī xwārd ba nāw am šārā. ēwārē la bar qāpīy pīrēžinēk wułāx ū wastā.

57. Kuř la dargāy dā, wutī, 'dāya gyān, mīwān ū nāgirī?' wutī, 'kuř xōm, agar ba mālī dāykī xōtān ūzī abin kōjarakāntān axama sar sarim.' kuř wułāx ū kēsāya žūrawa, wutī, 'dāya gyān, wara, ama yak mist ūltūn. bičō, la bāzāř harčī māl ayawē biykiřa, biy-hēnarawa, ūtēkmān bō ēwārē hāzir bika.' pīrēžin čūa bāzāř, harčiyakī lāzim bū kiřīy, hēnāyawa bō mālawa, nānčī jwānī bō dirust kirdin.

58. Ēwārē la pāš nān xwārdin kuř wutī, 'dāya gyān, wakū bizānī kiči šexul'arab hātōtawa ēra.' wutī, 'ba qurbāni bim, dū sāla hātuwinawa. kičakay ūt būwa, wā la žēr zamīna, hič kasēk nāwērē bičē ba lāyā.' kuř wutī, 'dāya gyān, tō atwānī, min ūtēki adamē, la kunawa bōy ūfē dayta xwārawa?' pīrēžin wutī, 'kuř xōm, amkužē, pārča-pārčam akā.' kuř wutī, 'dāya gyān, agar hāt ū mirdī ūart bē gummažēkī ūltūn la sari bikam, ba tartibēkī jwān atnēzim.' pīrēžin wutī, 'ka mādam wāya hāzirim. čit haya bimdarē, bōy barim.' kuř wutī, 'bičō, dasikēk guł ū ūhānim bō bēna.' kuř anjustilay dasgirānīy xista nāw ūhānawa, dāya [yāya] das dāpīra.

59. Dāpīra lēy dā, ūtī, la kunēk la sarbānawa bōy ūfē dāya xwārawa. kič la xwārawa wakū pišila palāmārī gulakay dā, hamūy

(with her), I shall not have anything to do with you.' The Black Rider said, 'Whithersoever you go I shall be your horse's attendant, I shall not let you go alone now.' He said, 'How can a woman like you come and suffer the hardships of the road¹ with me?' She said, 'How! You have wrestled with me for seven days. I shall go back immediately into those clothes in which you saw me.' The boy said, 'Since it is so, make yourself ready in the morning, that we may go.'

56. Early in the morning they came out of the mansion riding together and went until they entered the country of Damascus and Aleppo. The boy said, 'Qamberta, I shall lay your reins on your neck. Bring me to a halt before the door of whichever house holds honest people.'¹ The horse went about that city from morning till evening. In the evening it stopped before the door of an old woman.²

57. The boy knocked on the door, saying, 'Mother dear, will you not take guests?' She said, 'My son, if you are satisfied with your own mother's home I shall abase myself before you.'¹ The boy led the horse inside and said, 'Mother dear, come, here is a handful of money. Go and buy whatever the house needs in the market, bring it back and prepare something for us for the evening.' The old woman went to the market, bought whatever she needed, brought it home and made them a fine meal.

58. In the evening, after the meal, the boy said, 'Mother dear, you will probably know if the daughter of the Sheikh of the Arabs has come back here.' She said, 'May I be your sacrifice, it is two years since they came back. His daughter has gone mad. She is (kept) underground, nobody dares go near her.' The boy said, 'Mother dear, if I give you something, can you throw it down to her through a hole?' The old woman said, 'My son, she will kill me, tear me to pieces.' The boy said, 'Mother dear, if it should come about that you die, I swear I shall raise a dome of gold over you, I shall bury you in a handsome manner.' The old woman said, 'Since it is so, I am ready. Give me whatever you have, that I may take it to her.' The boy said, 'Go and bring me a bunch of flowers and sweet basil.' The boy put his betrothed's ring amid the basil and gave it to Granny.

59. Granny set off, went and threw (the flowers) down to her through a hole in the roof. Down below the girl sprang at the flowers like a cat, tore them all up and threw them away. She heard

wurd kird, fiñey dā. gøy la taqayak bū. ka čawī ba aŋustilay xōy kawt zirikānī, bēhōš kawt. la pāš sa'atēk hōši hātawa, wutī, 'kē bū am gułay xista xwārawa? la bar xātirī xwā xōy aškirā bikāt.' pîrēzin wutī, 'agar šēt nīt ēm bō lāt.' kič wutī, 'wallāhī, hič šētiyak la sarī minā nīa.'

60. Pîrēzin rüy kirda mālī šēxul'arab, tamāšāy kird zōr qalabāliya, wutī, 'lā čin, min ačim kiči šēxul'arab čāk akamawa.' am xalqa gāltayān pē kird, wutī, 'agar tō bičita žūrawa lat-ū-pati akā.' wutī, 'min har ačim, čāki akamawa.' pāšā wutī, 'rēgāy bikān, bā bičēta žūrawa.' pāšā wutī, 'xenī xōt la sar xōt.'

61. Pîrēzin čūa žūrawa, dargāy dā xist. kič wutī, 'ay dāya, tu xwā, sāhēbī min la kəya?' wutī, 'kiči xōm, wā la lāy min mīwāna. ištā ayhēnim, čawit pē bikawē.' pîrēzin hāta darawa, wutī, 'ačim kičakam ēnim, bōm bigirē yak darmānī māwa, aydamē tā zū čāk bētawa.' pîrēzin zū 'abāy dā ba sar, šā ismā'ila dwāy xōy xist, kirdi ba žūrī kičā.

62. Kič čawī pē kawt, la xōšiānā hič ārāmī nabū. kuř wutī, 'amāna hamūy bāy filsēka. tā zūa wara darawa, bā bifōyn.' kič wutī, 'čōnim abayta darawa?' kuř wutī, 'ěstā bičō, ba bāwki bilē īhamāmi bō garm bikā, pāk xōw bišō, bilē, "bāba gyān, čwārbāxim bō bifazēnarawa." aw waxta min ēm, wulāxi bō ēnim, lagał xōm aṭbam. injā birākāni īzā bin, bēn la dwāmānā.'

63. Kuř lagał pîrēzin hātina darawa, rüyān kirda šēxul'arab, wutī, 'miždamān bīdarē, škur čāk būawa.' pāšā la xōšiā hař apařī, baxšišēkī zōrī dānē. awān rōyštin, kič bānjī kird, 'bāba gyān, min šēt nīm, bimhēnina darawa. bō čī mintān xistota ērawa?' bāwk ba piriawa hāt, gurj īhamāmyān bō garm kird, kičyān šit, birdyān bō čwārbāx.

64. Šawē kuř lagał pîrēzinā rōyština qarāyī čwārbāx, rüyān kird nāw bāxawa. pîrēzin ba dizīawa išāratēkī kird. kič wutī ba ūfīqakānī, 'min tā sarāw ačim.' ba byānūy awawa kič xōy gayāna lāy kuř. kuř

a clink. When she caught sight of her own ring she shrieked and fell unconscious. After a moment her senses returned and she said, 'Who was it threw those flowers down? For God's sake let him reveal himself.' The old woman said, 'If you are not mad I shall come to you.' The girl said, 'By God, there is no madness about me.'

60. The old woman went towards the house of the Sheikh of the Arabs and saw that there was a great crowd. She said, 'Get out of the way, I am going to cure the daughter of the Sheikh of the Arabs.' These people made fun of her and said, 'If you go inside she will tear you to pieces.' She said, 'I am still going to cure her.' The king said, 'Make way for her, let her go inside.' The king said, 'Your blood be on your own head.'

61. The old woman went inside and shut the door. The girl said, 'O mother, for God's sake, where is my master?' She said, 'My daughter, he is my guest. I shall bring him now, so that you may see him.' The old woman came outside and said, 'I am going to fetch my daughter to hold one remaining medicine for me, (then) I shall give it to (the girl) so that she may soon get better.' The old woman quickly put an aba¹ over him, put Shah Ismail behind her, and introduced him into the girl's room.

62. The girl saw him and could not restrain herself for joy. The boy said, 'A farthing for all this. Come outside as quickly as possible, let us go.' The girl said, 'How will you take me outside?' The boy said, 'Go and tell your father to heat the bath-house for you, wash yourself clean, (then) say, "Father dear, adorn the garden for me." Then I shall come, bring a mount for you and take you away with me. Then let your brothers be brave and follow us.'

63. The boy came out with the old woman and they went to the Sheikh of the Arabs and said, 'Reward us for the good news. Thanks (be to God), she is cured.' The king danced for joy and gave them a big present. They went, (then) the girl called, 'Father dear, I am not mad, bring me out. Why have you put me in here?' Her father came to meet her, quickly they heated the bath for her, bathed the girl and took her to the garden.

64. At night the boy, together with the old woman, went to the edge of the garden and turned into the middle of it. The old woman gave the girl a sign by stealth. The girl said to her companions, 'I am going to relieve myself.' On that pretext the girl betook herself to the boy. The boy mounted her on his horse beside

swārī wulāxī kird lagał xōy, birdi tā sa'ātēk la mamlakat dūr kawtinawa, lawē dā bazin. wutī, 'zōr xawim ē. fāni dā nē, bā sar bikama sar fāni, xawim lē bikawē.' kuř xawī lē kawt. fāšwār wakū čolaka ba dawryānā agařā la bar awa kas zafaryān pē nabā.

65. Bayānī lagał dinyā fūnāk bū kič tamāšāy kird, bāwkī lagał dūrja laškirā hātin. kič dastī kird ba giryān. fāšwār wutī, 'qastam ba xwā, kuř xabar bikaytawa bam šimšēra atkam ba dū latawa. ka dit min la sar zīn kawtima xwārawa, kužrām, injā kuř xabar karawa.' fāšwār hič qisay nakird tā nizik būnawa, bardamī am laškira gawrayay girt, dastī kird ba kuštin tā tāqatī bū.

66. Kič ka čawī pē kawt dastī šil būwa zōr giryā, firmēskēk kawta sar fūmatī kuř. kuř čawī hał biřī, wutī, 'bō agirī?' wutī, 'hał sta, bizāna fāšwār či akā.' kuř wakū kēč fāst būawa, swārī fāxš bū, xōy gayāna fāšwār, wutī, 'tō isrāħat bika, nōray mina.'

67. Kuř kuštārēkī zōrī lē kirdin. ka diy bāwkī lagał ḥawt kuřkayā la sar girdēk fā wastāwin, kuř kamannī bō hał dān, har haštyān wakū čolaka girtini, fāy kēšāna pēšawa. wutī, 'agar nāzānī min ū ismā'ili kuři pāšay bayāzamīnim. bō či tūši am dardač kirdim?' wutī, 'āmān, 'afūm bika.' wutī, ''afūy ēwa la lāy kiča.'

68. Kuř birdi bō lāy kičakay, wutī, 'bifarmū, ama bāwk ū birākānita, čiyān lē akay lēy bika.' kič wutī, 'ēwa ka mintān māra kird lam kuřa bō či šettān kirdim, dū sāla lam žēr-arzā?' bāwkī wutī, 'kiči xōm, harčiyak būwa 'afūmān bō war bigira.' kič wutī, 'biřōn, la fāy xwā 'afū bin.'

69. Kuř ba sarbastī kiči bird ū fōi. fūy kirda mālī kiči islāmšāy pariān, awiši lagał xōy hał girt. dāpīray bō aw sē birāya ba jē hēšt, wutī, 'ama la jyāti xušktān xizmattān bikā.' zōryān pē xōš bū. kič tūtikēkī pičkōlay habū, nāwī wafādār, lagał xōy birdi. lēyān dā, fōyštin, dāxił būn ba qarāy mamlakatī bāwkī kuřā.

himself and carried her off until they were an hour's (journey) from the country, and there they dismounted. He said, 'I am very sleepy. Stretch out your thigh, let me put my head on your thigh and go to sleep.' The boy went to sleep. The Black Rider circled round them like a sparrow so that nobody might overcome them (by surprise).

65. In the morning, when it became light, the girl saw that her father was coming with twelve armies. The girl began to weep. The Black Rider said, 'I swear by God, if you wake the boy up I shall cut you in two pieces with this sword. When you see that I have fallen from the saddle and been killed, then wake the boy up.' The Black Rider said nothing until they approached, (then) she confronted this great army and began killing for as long as her strength remained.

66. When the girl saw that (the Black Rider's) hand had slackened she wept sorely and a tear drop fell on the boy's cheek. The boy looked up and said, 'Why are you crying?' She said, 'Get up and see what the Black Rider is doing.' The boy jumped up like a flea, mounted his steed, betook himself to the Black Rider and said, 'You rest, it is my turn.'

67. The boy made a great killing amongst them. When he saw that the girl's father was standing on a hillock together with his seven sons the boy threw his lasso at them, caught all eight of them like sparrows and dragged them before himself. He said, 'If you don't know, I am Shah Ismail, son of the King of Baghdad-land. Why have you caused me this pain?' (The Sheikh) said, 'Mercy, forgive me.' (The boy) said, 'It is for the girl to forgive you.'

68. The boy took him to his daughter and said, 'Here are your father and brothers. Do whatever you will to them.' The girl said, 'When you had married me to this boy, why did you make me mad, two years in that cellar?' Her father said, 'My daughter, whatever has happened, please forgive us.' The girl said, 'Go, you shall be forgiven for God's sake.'

69. The boy took the girl and departed freely. He set out for the home of the daughter of Islam Shah of the Peris and took her along with him also. He left Granny behind for those three boys, saying, 'Let her serve you in place of your sister.' They were very pleased. The girl had a little puppy called Faithful, which she took with her. They set off and went and crossed the border of the country of the boy's father.

70. Kiči islāmshāy pariān wutī, 'ēma bō či bičina nāwshār? lam bāxa xānūyak akayn, tyā dā anišin.' kuř wutī, 'zōr bāsa.' kič kitēbī dar hēnā, ba zabrī kitēb pārčayak law bāxay kird ba xānū. harčiyak la mālī kič ū ūšswār ū ščkul'arab bū hēnāya nāw am xānūa.

71. Waxtēk bāxawān gařāyawa, čāwī kawt bam xānūa, wutī, 'yā ūrabbī, ama čia? ēstā min ūrōyštim, hiči lē nabū.' tamāshāy kird awāšā ismā'il lagał sē kičā la sarbān tamāshāy am bāxa akan. bēlakay firē dā, ūuy kirda mālī pāšā, wutī, 'ay pāšāham, miždam b̄idarē. awāšā ismā'il lagał sē kičā hātuwinawa, la bāxā xānūyān kirdawa.'

72. Pāšā ba ūā-kirdin čū bō lāy kuř, ba dargāy dā, kiči islāmshāy pariān dargāy lē kirdawa, wutī, 'bifarmū, bāba gyān, wara sarawa.' tamāshāy kird, am sē kiča yak la yak jwāntira, hāzī la har sē žinī kuřakay kird, pāšawpāš gařāyawa, bānjī wazīrī kird, wutī, 'ay wazīr, ilājī kuř nakayn, biykužin? am sē kiča māra nakam šēt abim.'

73. Wazīr wutī, 'ay pāšāham, am kuřa ba zabrī ūimšēr amānay hēnāwa, ba tō nākužrē.' wutī, 'min aybam bō ūāw, lawē ilājī akam.' pāšā kāyazēki nūsī, 'ay kuři xōm, sibaynē hāzir ba, ačin bō ūāw.' kuř wutī, 'bāba gyān, hāzirim.' kič wutī, 'pyāwī čāk ba, mačō.' wutī, 'čōn nāčim?' bayānī lagał bāwkiā ūrōyštin bō ūāw. kič wutī, 'am tūtika lagał xō bara.'

74. Tā gayština šonēk ka hič āwī lē dast nakawē, lawē dastyān kird ba nān xwārdin. ūiftayakī zōr sōrī bō kuř kirdibū, bō xōyšī ba jyā. kuř ka xwārdī hamū nāwsikī xōy sūtān, wutī, 'bāba, tōzē āwim b̄idarē, kēr būm la tīnūā.' wutī, 'kuři xōm, nāzānī ūāw ba čāwī xōy nādā?' wutī, 'čāwēkitim b̄idarē, qumēk āwi adamē.' kuř wutī, 'har dū čāwim dar hēna, pyālay āwim b̄idarē.'

75. Har dū čāwī kuři dar hēnā, firēy dā. tūtik halī girt, xistīa žēr zimāniawa. kuř ūt kirdawa, ba jēy hēst, xōy hātawa bō mālawa. sad pōlīsī nārd ba dwāy am sē kičā. kič, wakū ūšswār bē, wutī,

70. The daughter of Islam Shah of the Peris said, 'Why should we go into the middle of the city? We shall build a house in this garden and settle in it.' The boy said, 'Very well.' The girl brought out the book and by the power of the book she made a portion of that garden into a house. Everything that was in the houses of the girl (herself) and the Black Rider and the Sheikh of the Arabs she brought into this house.

71. When the gardener returned and saw this house he said, 'O my Lord, what is this? I went just now and there was nothing here.' He saw that Shah Ismail was on the roof with three girls, looking at the garden. He threw away his spade, went to the home of the King and said, 'Majesty, reward me for the good news. Shah Ismail has come back with three girls and they have made a house in the garden.'

72. The King ran to his son and knocked on the door. The daughter of Islam Shah of the Peris opened the door to him and said, 'Pray come upstairs, father dear.' He saw that each of these three girls was more beautiful than the next and fell in love with all three of his son's wives. He went back, called his vizier and said, 'O vizier, should we not deal with the boy, kill him? If I don't marry these three girls I shall go mad.'

73. The vizier said, 'Sire, this boy has brought these (girls) by the power of the sword and he will not be killed by you.' He said, 'I shall take him hunting and deal with him there.' The King wrote a letter, 'My son, be ready tomorrow, we shall go hunting.' The boy said, 'Father dear, I am ready.' The girl said, 'Be a good fellow, do not go.' He said, 'How should I not go?' In the morning he went hunting with his father. The girl said, 'Take this puppy with you.'

74. (They went) until they reached a place where no water could be found and there they began to eat. (The King) had made a very salty rissole for the boy and (others) separately for himself. When the boy ate it he burnt his whole inside. He said, 'Father, give me a little water. I have gone blind with thirst.' He said, 'My son, do you not know that a hunter will not give water away for his eyes? Give me one of your eyes and I shall give you a sip of water.' The boy said, 'Take both my eyes (but) give me a glass of water.'

75. He took out both of the boy's eyes and threw them away. The puppy picked them up and put them under its tongue. He stripped the boy, abandoned him, and came back home by himself.

'ēwa hič qisa makan, bā bičim, bizānim ama čia.' kič hāta darawa, wutī, 'cītān awē? warin, dā nišin, ēstā lagaltān ēyn bō lāy pāšā.'

76. Hamūyānī birda žūrawa, dargāy dā xist, gey har sadyānī biři, dāya dastyān, wutī, 'ba pāšā bilēn, tā bayānī šā ismā'ilmān taslīm nakā xāki mamlakatī ba tūraka abēžim.' pāšā wutī, 'fāyday nīa, i'lāni šař b^{id}ayn lagalyān.' ūšwār ba tāqī tanyā dastī kird ba šař, am dū kičayš dū pyāla zahryān girt ba dasawa, ka ūšwār kužrā amāniš biyxōn.

77. Hazratī xidr gayšta sar kuř, dastī hēnā ba čāwiā, wutī, 'haſtā, firyāy ūšwār bikawa, bizāna čī akā.' kuř wutī, 'wafādār, tō la pēšawa biřō, ēstā miniš ēm.' tūtik ba piſtāw xōy gayāna mālawa, ūy kirda bardamī ūšwār. ūšwār girtī, māčī kird, wutī, 'āyāt kwā?' har yāriy akird, āwuři adā ba dwāwa.

78. Šā ismā'il hāta qarāyī mamlakat, hamū dam ū čāwī xōy ūš ū pīs kirdibū bō awa kas nāynāsē. hāta nāw mamlakat, girtyān, wutyān, 'tō abē biči bō šař lagał am kičāna.' čū lagalyān bō lāy pāšā, wutī, 'ay pāšāham, wulāxī šā ismā'ilim b^{id}arē, am kičānat taslīm akam.' wutī, 'bičō, biyba.'

79. Kuř swār bū, ūy kirda ūšwār, dastī kird ba šař lagalī. wutī, 'tu xwā, agar šā ismā'ili pēm bilē, šaqim bird.' wutī, 'rā ka, minim.' kič ūy kird bō mālawa, šā ismā'il dwāy kawt. pāšā wutī, 'ba xwā, harsēkyānī bō girtim.'

80. Kuř gařāyawa, wutī, 'ay pāšāham, awā harsēkyānim bō hāzir kirdī.' pāšā dā nawī, qāčī māč kā. kuř šimšēri dā ba taplī sariā, kirdī ba dū latawa. kuř niqābī la ūy xōy lā bird, wutī, 'injā min qabūl akan ba pāšā la jyātī bāwkim?' xalqaka wutyān, 'ēma aṭxayna sar sarmān.' bū ba pāšā la jēgāy bāwkī. šād būn ba mirāzī xōyānā.

Sultān Mahmū w ūšwār

81. ŠAWĒK sultān mahmū, hayāsi xās ū hasan mamandī ba šawgardi agařān ba nāw mamlakatā. ka tamāšāy kird jałabē ḥaywān

He sent a hundred policemen after these three girls. The girl who was the Black Rider said, 'Don't say anything, let me go and see what this is.' The girl came outside and said, 'What do you want? Come, sit down, we shall come with you to the King now.'

76. She took them all inside, shut the door, (then) she cut off the ears of all hundred of them, put them in their hands and said, 'Tell the King, if he does not surrender Shah Ismail to us by morning I shall sift the earth of his country through a bag.' The King said, 'There is nothing for it. Proclaim war against them.' The Black Rider began fighting single-handed while these two girls took two glasses of poison, to drink should the Black Rider be killed.

77. The Lord Khidr came to the boy, drew his hand over his eyes and said, 'Rise, go to the help of the Black Rider and see what she is doing.' The boy said, 'Faithful, you go in front, I shall come now.' The puppy betook itself home at full speed and turned toward the Black Rider. The Black Rider took it, kissed it, and said, 'Where is your master?' It kept on playing and glancing behind it.

78. Shah Ismail came to the border of the country. He had made all his face black and dirty so that nobody would recognize him. He came into the country and they seized him and said, 'You must go to fight with these girls.' He went with them to the King and said, 'Majesty, give me Shah Ismail's horse and I shall present these girls to you.' He said, 'Go, take it.'

79. The boy mounted, turned towards the Black Rider and began to fight with her. She said, 'For God's sake, if you are Shah Ismail tell me, I am finished.'¹ He said, 'Run, it's me.' The girl ran home and Shah Ismail followed her. The King said, 'By God, he has caught all three of them for me.'

80. The boy returned and said, 'Majesty, I have brought all three of them for you.' The King bent down to kiss his feet. The boy hit him on the crown of the head with his sword and cut him in two. The boy took the veil from his face and said, 'Now do you accept me as king in place of my father?' The people said, 'We are your slaves.'¹ He became king in his father's place and they all lived happily ever after.

Sultan Mahmud and the Black Rider

81. ONE night Sultan Mahmud, Heyas the Good, and Hasan Memendi¹ were going about the country on night-patrol. When

ba ūā-kirdin xōyān kird ba nāw ūārā. hayās wutī, 'bō či bam nīwašawa wā ba palapal xōt kird ba nāw ūārā?' wutī, 'ay nawjwān, ūāswārēkim lē payā būwa, hamū ūaw barānēkī bāš hal abižērē, aybā w ařwā. la bar awa wā zū hātimawa, ka zafarim pē nabā.' wutī, 'kāka gyān, bigařērawa. ūart bē, ḥaywānēkit ūōi min da ḥaywāni bīdāmē.'

82. Šwān pāšawpāš ḥaywānī gēřāyawa bō dašt. awanjay pē načū ūāswārēk hāt, barānēkī ūāši hal girt, ūoy. hayās ūimšērī dar hēnā, ba dwāyā ūāy kird. ka dīy xōy kird ba aškawtēkā, dwāy kawt. ūāswār pēy gut, 'hayās, bō či hātuwīt?' wutī, 'hātuwim ba dwāy xōt ū am ḥaywānā.' wutī, 'min ūartēt lagał akam, agar birditawa xōm ū ḥaywān ū māl hamūy bō tō, agar nařbirdawa ba qīzī xōt law žūraā halit awāsim.'

83. Wutī, 'či ūartakat? pēm bilē.' wutī, 'śartī min amaya. min anūm, se jār xabarim karawa.' wutī, 'zōr bāša.' ūāswār lēy nūst. hayās dast-a-ažnō dā nīš, wutī, 'ay xwāya, ēsta čōn xabari kamawa? xō nābē nuqurči lē bigirim, xabari kamawa.' hič ūitēkī ūik nabird ka xabari kātawa. kič bayānī la xaw hal stā, hayāsī hal wāsī.

84. Sultān mařmū tamāšāy kird, ūaw hayās dyār nabū. bayānī tā ūāwārē intizārī kird ū gařā ba dwāyā, fāyday nabū. ūāwārē ūasan mamandī lagał sultān mařmū ūuyān kirda qarāyī ūār bō tāqīb kirdinī hayās. ūasan mamandī tamāšāy kird jařabēk ḥaywān ba piřtāw xarika bēta nāw ūārawa. bānjī kird, 'ay ūwān, wara, bizānim bō či wā ba 'ajala xōt kird ba nāw ūārā.' wutī, 'wallāhī, ama yak mānya ūāswārēkim lē payā būwa, ēt, hamū ūawēk ḥaywānēkī bāšyānim abā w ařwā.'

85. Wutī, 'pyāwī čāk ba, bigařērawa. ama pāray da ḥaywāni bīdāmē. bā bičin, aw ūāswāram piřān bida.' wutī, 'kāka gyān, dēnē ūawīš 'aynī ūit, la bar xātiri kuřēk gařāmawa, awiš ūoy ū ḥaywāna-kayšim ūoy.' ūasan mamandī panjay xōy gast, wutī, 'yayrī qābila ama hayās būwa.' kābrāy ūwānī gēřāyawa, 'aynī ūit, ka dīyān ūāswārēk hāt, palāmārī ḥaywānēkī dā w ūoy.'

they looked (they saw) a flock of sheep racing into the town. Heyas said, 'Why have you brought yourself into the town in such haste at midnight?' (The shepherd) said, 'O handsome youth, a Black Rider has appeared to me, every night he chooses a fine ram, takes it and goes off. Therefore I have come back early so that he may not overcome me.' (Heyas) said, 'Brother dear, go back again. I promise you that if one of your sheep goes I shall give you ten.'

82. The shepherd took his sheep back into the plain. It was not long before a Black Rider came, took up a black ram and went off. Heyas drew his sword and raced after him. When (the Black Rider) saw this he entered a cave and (Heyas) followed. The Black Rider said to him, 'Heyas, why have you come?' He said, 'I have come after you and this sheep.' (The Black Rider) said, 'I shall make a wager with you. If you win I myself¹ and the sheep and all (my) wealth are yours, and if you don't win I shall hang you up in that room by your hair.'

83. (Heyas) said, 'What is your wager, tell me.' She said, 'This is my wager. I shall go to sleep, and you wake me up three times.' He said, 'Very well.' The Black Rider went to sleep. Heyas sat down dejectedly¹ and said, 'O God, now how shall I wake her up? I simply can't pinch her to wake her up.' He had nothing with which to wake her. In the morning the girl woke from her sleep and hung Heyas up.

84. Sultan Mahmud saw that Heyas did not appear that night. He waited for him and searched for him from morning till evening but it was of no avail. In the evening Hasan Memendi and Sultan Mahmud went towards the edge of the town to follow Heyas. Hasan Memendi saw a flock of sheep coming into the town at full speed. He called, 'Hi, shepherd, come here, that I may know why you have entered the town in such haste.' He said, 'By God, for a month now a Black Rider has appeared to me, every night he comes and takes one of my good sheep and goes off.'

85. (Hasan Memendi) said, 'Be a good fellow, go back again. Here is the money for ten sheep. Let us go and you show me that Black Rider.' (The shepherd) said, 'Brother dear, (it was) just the same thing last night. I went back for the sake of a lad and both he and my sheep went.' Hasan Memendi bit his finger (in anxiety) and said, 'It can't have been Heyas!' He got the shepherd fellow to go back and just the same, what did they see but a Black Rider who came, attacked a sheep and went off.

86. Hasan mamandiš dwāy kawt, tā kirdī ba aškawtā. tamāšāy kird, kiča pariyak hāta darawa, wutū, 'hā, ḥasan mamandī, hātuwī ba dwāy hayāsī birātā? agar girawi lē birdimawa hayās ū xōm ū mālakam mubāraki bē, agar dōrāni tōš lāy hayās hal awāsim.' aynī šit nūst, xabarī nakirdawa. bayānī awīšī ba taništ hayāsawa hal wāsī.

87. Sultān mahmū aw šawa xawī lē nakawt tā bayānī. bargī yazabī pōšī, hāta sar taxt. millat hamū rōhyān čū, wutyan, 'imrō sultān mahmū başarēk la mamlakatā nāhēlē čunka hayās ū ḥasan mamandī dū šawa gum būn.' jārī dā ba nāw mamlakatā, 'imšaw la sa'āt yak ba dwāwa harči kasēk la darawa bē gōšāwgōš sarī abiżrim.' har ēwārē la tirsānā hamū dargāy ḥawšayān dā xist wa čirāyān kužānawa la tirsī sultān mahmū.

88. Xōy hal stā, aw šawa ba tāqī tanyā dastī kird ba tāqīb kirdini hayās ū ḥasan mamandī. tamāšāy kird, la pišt šārawa yalbayalb ū harāyak ē. tamāšāy kird, šwānaka ḥaywānakānī rāw anē tā wakū zū bigāta nāw šār. sultān mahmū bāñjī kird, 'ā, wara, ay šwān.' šwānaka tirsā, sultān mahmūy anāsī. tamāšāy kird bargī yazabī la barāya, wutū, 'amr ka, ay pāšāham.' wutū, 'kuřī xōm, bō či bam šawa ḥaywānakāni wā azīyat [azēt] aday?'

89. Wutū, 'ay sultānim, awa yak mānya kābrāyakim lē payā būwa, dastē jili rāšī la barāya, hamū šawē barānēkī bāšim abā w ařwā.' wutū, 'kuřī xōm, bigařērawa. agar ḥaywānēki rōy min bōt abižērim.' wutū, 'wallāhī, ay pāšāham, dū šawa dū ḥaywān ū dū zalāmīšī lagař rōiwa, nagařāwatawa.' sultān mahmū panjay xōy gast, wutū, 'ay māli wērānim, hayās ū ḥasan mamandīm ba hič la das dar čūn.'

90. Šwānaka gařāyawa, tamāšāy kird, rāšswār wakū bā hāt, palāmārī ḥaywānakay dā, lēy dā, rōy. sultān mahmū šimšērī rūtī hal kēšā ba dwāyā, dwāy kawt. tamāšāy kird, la dūr čāwī lē bū, xōy kird ba qařayakā. sagēk la bardamīawa rōy, minālēkī ba damawa bū. wutū, 'wā bāša jārē firyāy am saga bikawim, am minālāy lē bisēnimawa, injā ačim ba dwāy rāšswārā.' palāmārī sagī dā, wakū xayār dū latī kird, minālī la das sanj.

91. Tamāšāy kird, ama minālī šāy ajinnaya. wakū xōl laškirī šāy

86. Hasan Memendi followed him until he went into a cave. He saw that a Peri came and said, 'Ha, Hasan Memendi, have you come after your brother Heyas? If you win my wager Heyas and I and my wealth are yours,¹ if you lose I shall hang you up too next to Heyas.' She went to sleep in just the same way and he could not wake her. In the morning she hung him up too beside Heyas.

87. That night Sultan Mahmud did not sleep until morning. He put on his robe of anger and mounted his throne. The people were all terrified and said, 'Today Sultan Mahmud won't spare a soul in the country because Heyas and Hasan Memendi have been missing for two nights.' He made a proclamation throughout the country, 'Whosoever is out of doors tonight from an hour after sunset¹ onwards, I shall cut his head off from ear to ear.' By evening already everybody had shut their courtyard doors in fear, and put out their lamps for fear of Sultan Mahmud.

88. That night he himself rose and went single-handed to follow Heyas and Hasan Memendi. He noticed a commotion coming from the other side of the town. He saw the shepherd driving his sheep so as to reach the town quickly. Sultan Mahmud called, 'Hi, shepherd, come here.' The shepherd was afraid, for he recognized Sultan Mahmud and he could see that he had his robe of anger on. He said, '(I am yours to) command, Sire.' He said, 'My son, why are you maltreating your sheep like that at this time of night?'

89. He said, 'Sire, for a month now a fellow has appeared to me wearing a suit of black clothes, every night he takes one of my good rams and goes off.' (Mahmud) said, 'My son, go back. If one of your sheep goes I shall compensate you.' He said, 'By God, Sire, for two nights now two sheep have gone and two men with them and they have not returned.' Sultan Mahmud bit his finger and said, 'Alas,¹ Heyas and Hasan Memendi have been lost to me for nothing.'

90. The shepherd went back and he saw that the Black Rider came like the wind, attacked the sheep, set off and went. Sultan Mahmud drew his naked sword after him and followed. He saw from afar that he had gone into a castle. A dog went across his front with a child in its mouth. (Mahmud) said, 'I'd better go after this dog first and take the child from it, then I'll go after the Black Rider.' He attacked the dog, cut it in two pieces like a cucumber, and took the child from it.

91. He saw that this was the child of the King of the Jinnees.

aјinnay ba sarā dā bārī, wutī, 'ay sultānim, baškū dībēti, kuřekmān sag birduwyati.' wutī, 'birākānim, awa minālakatāna, halī girin. awiš sagakaya, kuštuwma.' la xōšiānā pēyān 'arz nakawt. yakēkī tyā bē, wutī, 'ay sultān mahmū, kōpāni b¹damē, biyxa bāxalitawa. Iši tō kōpān naykā ba hīč bašarēk nākirē. faqat ka išakaž jē-ba-jē bū mūyakī lē hal kana ū barallāy ka, bā bētawa.'

92. Sultān mahmū ūy kirda qal'ay ūašwār, tamāšāy kird, nāzaninēk hāt ba pīriawa, baxērātinēkī zōr jwānī kird, wutī, 'ay sultān mahmū, xēra wā hātuwī?' wutī, 'hātuwim la jyātī hayās ū ḥasan mamandī tō ba pirč hal biwāsim.' wutī, 'bāša, awā min anūm. agar sē jār xabari kirdimawa awā harčiyak alēy itā'at akam.' wutī, 'binū.' kič pāl kawt, lēfay kēšā ba sar xōyā.

93. Kōpān la bāxalī sultān mahmū hāta darawa, wutī, 'ay sultānim, min ačima nāw dōšakī xānimawa, tō qisam lagalā bika tā wakū ḥakāyatēkī pičkōlaž bō bikam.' sultān mahmū wutī, 'as-salāmu 'alaykum, ay dōšakī xānim.' wutī, 'wa 'alaykum as-salām, ba xēr bēy, sar har dū čāwim.' wutī, 'ay dōšakī xānim, tōš wakū xānim bē-fahm maba. ḥakāyatēkī pičkōlam bō bika, bā xawim lē nakawē.'

94. Wutī, 'ay sultān mahmū, dū āmōzā abin, yakēkyān žinī abē, ḥāmīla abē, yakēkyān žinī nābē. hal asin, ačin bō kāsibī lam čōl ū biābāna. ba 'amri xwā ūfrat kuřekī abē, ba mērdakay alē, "tōzē ūwim bō payā bika." awiš hal asē, ačē, jām la kānīaka hal akēšē, la dwāwa la sari adan, sari apařenin. ūfrat tamāšā akā, pyāwakay dyār nabū, wutī, "kāka gyān, tu xwā, tō bičō tōzē ūwim bō bēna." āmōzāy mērdakay hal stā, bičē ūwim bēna. 'aynī šit la sari awišyān dā, pařānyān. ūfrat tamāšāy kird awiš dyār nabū, hal stā, xōy ūyōšt, bismillāy kird, ūwim xwārdawa, dam ū čāwī šit, la nāwařāstī am dū maytaā dasī kird ba giryān.'

95. 'Tamāšāy kird dū mišk la kunēk hātina darawa, dasyān kird ba yārī kirdin. yakēkyān palāmārī yakēkyān dā, sari hal kan, fiřey

The army of the King of the Jinnees rained down on him like dust. They said, 'Sire, perhaps you have seen, a dog has carried off a boy of ours.' He said, 'My brothers, there is your child, take him. And that is the dog, which I have killed.' Their feet (hardly) touched the ground for joy. There was one among them said, 'O Sultan Mahmud, if I give you (this) pack-saddle¹ put it in your bosom. Any job of yours that the saddle won't do can't be done by any human being. But when your job is finished take a hair out of it and set it loose, let it come back.'

92. Sultan Mahmud turned towards the castle of the Black Rider and saw a beautiful damsel coming to meet him. She made him a very handsome welcome and said, 'O Sultan Mahmud, have you come in peace?' He said, 'I have come to hang you up by the hair in place of Heyas and Hasan Memendi.' She said, 'Very well, now I shall go to sleep. If you wake me up three times I shall obey (you in) whatever you say.' He said, 'Go to sleep.' The girl lay down and pulled her quilt over her.

93. The pack-saddle came out of Sultan Mahmud's bosom and said, 'Sire, I shall go into the lady's mattress, you talk to me so that I may tell you a little story.' Sultan Mahmud said, 'Peace be upon you, my lady's mattress.' It said, 'And upon you peace. Welcome, upon both my eyes.' He said, 'O my lady's mattress, don't you be as merciless as my lady too, tell me a little story so that I may not fall asleep.'

94. It said, 'O Sultan Mahmud, once there were two cousins, one of them had a wife, who was pregnant, and one of them had no wife. They used to get up and go to gain their livelihood in this desert plain. By God's command the woman bore a son. She said to her husband, "Get me a little¹ water." He got up and went and was drawing the bowl through (the water of) the spring (when) they chopped off his head and sent it flying from behind. The woman saw that her husband had not appeared (so) she said, "Brother dear, for God's sake,² you go and fetch me a little water." Her husband's cousin got up to go and bring the water. In the same way they chopped his head off and sent it flying. The woman saw that he too had not appeared (so) she herself rose and went, said grace and drank some water, washed her face (and then) began to weep between these two corpses.'

95. 'She saw two mice come out of a hole and begin to play. One of them attacked (the other) one, knocked his head off and threw it

dā. čūa aw lāwa, tōzē gyāy hēnā, jūy, nāy ba sarī miškakawa, sarakay pēwa nā. tamāšāy kird, zījū bōwa. āfrat wutī, "yā ūabbī, ama dalil bū pišānī minit dā." hał stā, čū, law gyāyay hēnā, nāy ba sar mērdakayawa w šūbirākayawa, sarī mērdakay nā ba šūbirākayawa, sarī šūbirākay nā ba mērdakayawa. 'ajaba am žina ēstā bō kāmyān abē?'

96. Sultān mahmū wutī, 'har bō mērdakay xōy abē.' kōpān wutī, 'naxēr. bō āmōzākay abē.' xānimīš la žērawa ba nuqurčik dōšakakay halā-halā kirduwa, alē, 'am sagbāba, čaj sāla la žēr xōmā dāy axam, bō čī qisay nakirduwa, ēstā lēm hātōta zimān?' sultān mahmū lagał kōpān mujādalay amayān bū, kič lēfakay la sar xōy firē dā, wutī, 'nāzānim dōšakakam kara yān sultān mahmū kara.' wutī, 'žinaka hīnī mērdakayatī, saryān nirāwa ba yaktirāwa.'

97. Sultān mahmū wutī, 'ay xānim, ama jārēkī. farmū, binū, bā jārēkī kał xabar kamawa, čünka šawgār awarjay ba damawa namāwa.' xānim lēy nūst. kōpān wutī, 'min ačima nāw masīnay xānimawa.' sultān mahmū wutī, 'as-salāmu 'alaykum, ay masīnay xānim.' wutī, 'wa 'alaykum as-salām, yā xwā, ba xēr bēy, ay sultānim.' xānim la žēr jēgāwa wutī, 'šart bē, ūzim lē bētawa la nāw āgirā tōyš ū dōšakakayś bisütēnim.'

98. Sultān mahmū wutī, 'ay masīnay xānim, ḥakāyatēki pičkōlamān bō bika, bā ūzimān lē bētawa.' wutī, 'ay sultān mahmū, malāyak ū faqēyak ū dārtāšēk ū xayātēk yak agirin, lē adan, ačin bō kāsibī. šaw la daštēki čōlā ba nōra nōbačiy kara şal abin. awwał kařat nōray dārtāš bū. wutī, "wā čāka tā am dū sa'ātay xōm tawāw abē la taxta binyādāmēk dirust [drūs] kam, la taništ karakawa dāy kutim, ka xayātim hał sān lēy bitirsē." tawāwī kird, dāy kutā, čū, xavātī hał stān [astān], wutī, "hał sta, nōrata."'

99. 'Dārtāš nūst, xayātiš hał stā, čāwī ba xawawa bū, tamāšāy kird zalāmēk lāy karaka ū wastāwa. bardēkī tē girt, xistī. ka čūa sarī tamāšāy kird ama taxtaya dārtāš kirduwyatī. wutī, "šart bē

away. He went to that side, brought a little grass, chewed it, put it on the mouse's head and put the head back on. She saw that it came to life again. The woman said, "My Lord, this was a sign that Thou showdest me." She rose and went and brought some of that grass, put it on her husband and her brother-in-law [sic] (but) put her husband's head on her brother-in-law and her brother-in-law's head on her husband. Now, to which of them does this woman belong?"

96. Sultan Mahmud said, 'She belongs to her husband still.' The pack-saddle said, 'No, she belongs to his cousin.' As for my lady, she pinched the mattress to pieces from underneath, saying, 'This son-of-a-dog, why hasn't it talked for these many years that I have put it under me, that now it should burst into speech on me?' Sultan Mahmud and the pack-saddle were arguing about this when the girl threw the quilt off herself and said, 'I don't know whether my mattress is the donkey or Sultan Mahmud.' She said, 'The woman is her husband's, (even if) their heads have been put on each other.'

97. Sultan Mahmud said, 'My lady, this was one of the times. Be so good as to go to sleep, let me wake you up once again, because there is not all that much of the night-time left.' My lady went to sleep. The pack-saddle said, 'I shall go into my lady's pitcher.' Sultan Mahmud said, 'Peace be upon you, my lady's pitcher.' It said, 'And upon you peace. By God, you are welcome, Sire.' My lady, under her bed(clothes), said, 'I swear I'll burn both you and the mattress in the fire when day breaks.'

98. Sultan Mahmud said, 'O my lady's pitcher, tell us a little story (to pass the time) until day breaks.' It said, 'O Sultan Mahmud, a mullah and a studentⁱ and a carpenter and a tailor joined forces, set off and went to earn their living. At night they were keeping watch by turns over (their) lame donkey in a desert plain. First it was the turn of the carpenter. He said, "It would be a good idea for me to make a man out of boards before my two hours are up and to knock him in(to the ground) by the donkey so that when I wake the tailor up he will get a fright." He finished it, knocked it in and went and woke the tailor, saying, "Get up, it's your turn."'

99. 'The carpenter went to sleep and the tailor got up, his eyes were sleepy and he saw a man standing by the donkey. He aimed a stone at him and threw it. When he went up to it he saw that this

miniš dastē jili bō bidirūm, biykama barī, čünka malā mēbāza, ka hał stā zū palāmārī adā." jili tawāw kird, kirdia bar taxta, čū, malāy xabar kirdawa.'

100. 'Malā hał stā, tamāšay kird zalāmēk lāy karaka wastāwa. dastī kird ba du'ā xōjin, čū ba lāyawa, dastēkī bō bird, tamāšay kird taxtaya. wutī, "gwāya dārtāš amay dirust kirduwa wa xayāt jili bō dirūwa. šart bē, xwāya, miniš sar barz nakamawa tā wakū ba zimānī xōy bānjim nakā." ba 'amrī xwā taxta bū ba kičekī čwārda sāl.'

101. 'Dārtāš ū xayāt ū malā lēyān bū ba šař. aw wutī, "hī mina." awiš alē, "hī mina." ay sultānim, hī kāmyāna?' wutī, 'hī dārtāša.' masīnay xānim wutī, 'naxēr, hī xayāta.' kič sarī barz kirdawa, wutī, 'nāzānim masīnam kara yān sultān mahmū kara. ama hīnī malāya. dārtāš ḥaqī dārtāshī akawē, xayātiš ḥaqī jili akawē.'

102. Wutī, 'ay sultān mahmū, la sarī mařō. ama xōm ū māt ū dawlat tāza bō tō būm.' sultān mahmū hał stā, pali xānimī girt, čün, hayās ū ḥasan mamandī kirdyānawa, har čwāryān gařānawa bō mamlakatī sultān mahmū, nārdi ba dwāy šwānā, xānimī lē māra kird wa hamū ḥaywānakānī dāyawa, kirdī ba wazīr, la taništ xōyawa dāy nā. tawāw.

Aḥmad ū Fāzūhur

103. PĀŠĀYAK abē, dū žinī abē wa sē kuři abē, dwānyān la žinēk abin, kuřa pičkōlay la žinēk abē. am pāšāya law ūzawa aw žina pičkōlay hēnāwa hič su'älēki lē nakirduwin. kuřa pičkōlay, ka wā lam žinaya, muŷāzayakī kirdōtawa, hazāri wakū bāwkī ba pyāw nāzānē.

104. La pāš muddatēkī zōr pāšā naxōš kawt, hič duktōrē čārī nakird. tamāšay kitēbī šānjza xānay ūmlyān kird, wutyān, 'ay pāšāham, tō ba hanāri bāxī fāzuhur nabē čāk nābīt, wa pēt bilēm,

was a board that the carpenter had made. He said, "I declare I'll sew a suit of clothes for it and put them on, for the mullah is a womanizer, when he gets up he'll soon go for her." He finished the clothes, put them on the board, (then) went and woke the mullah.

100. "The mullah got up and saw a person standing by the donkey. He began to recite prayers and went up to "her", stretched out a hand to "her" and saw that it was a board. He said, "I suppose the carpenter made this and the tailor made clothes for it. I swear, O God, let me not lift my head until she addresses me with her own tongue." By God's command the board became a beautiful girl.'

101. "The carpenter and the tailor and the mullah came to blows. This one said, "She's mine." That one said, "She's mine." Well, Sire, to which one of them does she belong?" He said, 'She is the carpenter's.' My lady's pitcher said, 'No, she is the tailor's.' The girl lifted her head and said, 'I don't know whether my pitcher or Sultan Mahmud is the donkey. She is the mullah's. The carpenter is due his pay for the carpentry and the tailor is due the price of the clothes.'

102. She said, 'O Sultan Mahmud, there is no need to go on. I and my wealth are all yours now.' Sultan Mahmud got up, took the lady's arm, they went and released Heyas and Hasan Memendi and all four of them went back to Sultan Mahmud's country. He sent after the shepherd, married the lady to him and gave him back all his sheep, made him vizier and set him down beside himself. That is the end.

Ahmed and Fazuhur

103. ONCE there was a king who had two wives and three sons, two of them by one wife and the youngest son by (the other) wife. This king had not asked about them since the day that he married the younger wife. His youngest son, by this wife, had opened a shop. He did not consider a thousand like his father as (worth one) man.

104. After a long time the king fell ill and no doctor could cure him. They consulted the book of the sixteen houses of geomancy and said, 'Sire, you will not recover except with the pomegranates of Fazuhur's garden, and I should tell you, Fazuhur's garden is

bāxī fāzuḥur lērawa ḥawt sāl rēgā dūra. injā čōn 'ilājī xōt akay biyka.'

105. Pāšā bānjī mahmū wa 'aliy kuñy kird, ka wakū birā gawra w birā nāwanjīy kuṛa pičkōla bē, wutī, 'ay kuři xōm, ēwa jār bīdan ba nāw šārā, harčī kasēk atwānē bičē, hanārī bāxī fāzuḥurim bō bēnē, ba sanjī xōy āltūnī adamē.' kuṛa gawra wutī, 'bāba gyān, tō xōš bī, lagał birā nāwanjīmā ačin, bōt ēnīn.' kuṛa gawra lagał birā nāwanjīy swār būn, milī rēgāyān girt, rōyštin.

106. Birā pičkōla la nāw bāzār bīstī ka bāwkī naxōša, birākānī čūwin bō hanār, biyhēnin tā bāwkī čāk bētawa. kuṛ gurj čūa mālawa, wutī, 'dāya gyān, aspī bā-w-bōrānim bō bēna darawa, bičim lagał birākānimā, baškū xwā mōfaqim bikā, rēy am ḥawt sāla bō min ḥawt sa'āta.' kuṛ wakū šēr xōy yarqī silāh kird, swārī rāxsh bū, hāta darawa la māt, harčī aw mamlakataya hamū ta'ajubyān mā la ġwāni w ḫašidiy [ħašiyī] am kuṛa.

107. Kuṛ ba zarfī dū daqīqa gayṣta birākānī. pēyān gut, 'ħarāmzāda, iši čia lagał ēma hātuwi?' wutī, 'kāka gyān, min bō awa hātuwim wulāxakāntān bō bigirim ū čātān bō lē binēm wa xizmattān bikam.' birā gawrayān wutī, 'qay nākā, bā bē lagalmān.' muddatēk rōyštin, la pāš muddatawdwā rēgā bū ba sē rēgā. birā gawra wutī, 'kāka gyān, ēma wā čāka nigīnī xōmān bixayna žēr am bardawa, har yakē la rēgāyakyānawa biħōyn. hač kāmēkmān zū hātīnawa la sar ēra intīzārī awī kamān bikayn.' lēyān dā, rōyštin.

108. Birā gawrayān fūy kirda šāxēkī wakū šāxī pīramagrūn, tamāšāy kird taymānēk ba dawrī am bāxaā kirāwa, piřa la hanār. hagbakay lē piř kird, gařāya dwāwa, wutī, 'ama hanārī bāxī fāzuḥura.' birā nāwanjīš 'aynī šit hanārī hēnā, gařāyawa, tamāšāy kird kākī lawē ḥāzira. wutī, 'kāka gyān, ba xwā, min hēnāwima, injā nāzānim awa yān na.'

109. Birā pičkōlayān rēy sālē rēgā ba da sa'āt abiřēt. rōzēkyān zōr hilāk bū, la bin diraxtēkā pāl kawt, sēbarēkī zōr xōš bū, kuṛ

seven years' journey from here. So do what you can to cure yourself.'

105. The king called his sons Mahmud and Ali, who were the eldest and middle brothers of the youngest son (respectively), and said, 'My sons, make a proclamation in the town that whosoever can go and bring me pomegranates from the garden of Fazuhur I will give him his own weight in gold.' The eldest son said, 'Father dear, don't concern yourself, my middle brother and I shall go and bring them for you.' The eldest son and his middle brother mounted, took the road and went.

106. The youngest brother heard in the market that his father was ill and that his brothers had gone to bring the pomegranates so that his father might recover. The boy went quickly home and said, 'Mother dear, bring the wind and storm horse out for me, so that I may go with my brothers. Perhaps God will grant me success—this seven-year journey is seven hours for me.' The boy smothered himself in weapons like a lion, mounted the steed and came out of the house. The whole country was astonished at the beauty and valour of this boy.

107. The boy caught up with his brothers in the course of two minutes. They said to him, 'Bastard, what do you want that you have come with us?' He said, 'Dear brothers, I have come to hold your horses for you and make tea for you and wait on you.' The eldest brother said, 'It doesn't matter, let him come with us.' They went on for a while, then the road split into three roads. The eldest brother said, 'Brother dear, it would be best for us to put our signet-rings under this stone and each of us go down one of these roads. Whichever of us comes back earliest should wait for the other here.' They set off and went.

108. The eldest brother went towards a mountain like Piremegrin¹ and saw that a brushwood fence had been put round this garden, which was full of pomegranates. He filled his wallet with them and returned, saying, 'These are the pomegranates of Fazuhur's garden.' The middle brother too brought some pomegranates in just the same way, returned and saw that his elder brother was already there. He said, 'Brother dear, by God I have brought (some, but) I don't know whether they are (the right ones) or not.'

109. The youngest brother covered a year's journey in ten hours. One day he was very tired so he lay down under a tree with a very

xawī lē kawt. ka tamāšāy kird gøy la nālanālēk, hāwār-hāwārēk bū. ka rā paři tamāšāy kird haždihāyak bam dārā sar akawē, la sarawa bačka sīmirx hēlānayān kirduwa, xarīka biyānxwā. kuř rā paři, ba šimšēr haždihāy halā-halā kird, sē čwār pārčay hal dā bō am bačka sīmirxāna, hātawa, lēy nūst.

110. La pāš muddatē dāykī sīmirxakān hātawa, tamāšāy kird, zalāmēk la bin hēlānay bačkakāniā nūstuwa. wutī, 'ay ḥarāmzāda, tōy hamū sālē bačkakānim axōy! wallāhī, ēstā ba dardēkit abam ba hanjwīn bilēy tāla.' čū, la sar šāxēk bardāšēkī zōr gawray nāya sar šānī, hēnāy ka biykēšē ba tawqasarī kuřā, halā-halāy kā. bō či bačkakāni čāwyān lē nabū, zirikānyān, 'nakay, dāya gyān. xenī ēmay kīfīwatawa.'

111. Dāykī sūk bardakay dā nā, čūa lāy bačkakāni, wutī, 'kuř xōm, či būwa?' wutī, 'dāya gyān, haždihāyak hāt bimānxwā, am nawjwāna kuštī, lat-ū-patī kirduwa. wā la xwārawa, baši yak sālmān akā.' dāykī la xōšīā hāta xwārawa, tēri xwārd, bālēki nāya žer sarī kuř, ba bālēki dastī kird ba bāwašēnī.

112. Kuř ta'sīri fēnikī kird, xabarī būawa [bōwa], tamāšāy kird dēwēk ba žer sariawayatī [sarēwa-]. palāmārī šimšērī lē dā ka biykužē. wutī, 'bāla gardānī sari bim. tō xenī mini kīfīwatawa, la dinyāā či talab akay biydama xizmati?' kuř wutī, 'dāya gyān, hīčim nāwē xōšīy sari tō nabē.'

113. Wutī, 'kuř xōm, ēma šartmān sē jāra. harčiyak talab akay 'amr bika, la žer 'arz bōt axama sar 'arz.' wutī, 'dāya gyān, yak šitim awē la tō, hanārī bāxī fāzuḥur bō bāwkim ka naxōša.' wutī, 'sad šalā hamū sālēk bačkakānim bixurāya, dāwāy am šītañ nakirdāya. faqat min ba šartēk atbarn, nāwim zāhir nakay.' wutī, ''amr akay, dāya gyān.' bānjī ūxshī kird, wutī, 'tā ēma ēynawa čōlaka tuxunī am bačkāna bikawē gōšāwgōš sarit abiřim.'

114. Kuř swārī pištī sīmirx bū, halī girt ba āsmānā, la qarāy bāxī fāzuḥurā dāy nā. wutī, 'kuř xōm, bō 'ašqī xwā harčiyak pēt alēm ba qisam bika.' wutī, ''amr akay.' wutī, 'ka lērawa ūoyštī

pleasant shade and fell asleep. A groaning and crying for help came to his ears. When he jumped up he saw a dragon climbing this tree, in which some baby Simurgs were nesting, and was about to eat them. The boy jumped up, cut the dragon to pieces with his sword, threw up three or four pieces for the baby Simurgs (to eat), came back and went to sleep.

110. After a while the Simurgs' mother returned and saw a man sleeping under her nest of babies. She said, 'Bastard, so it's you who eat my babies every year. By God, now I'll give you such a pain you'll say honey is bitter.' She went and on a mountain-top she put a very big millstone on her shoulder and brought it to throw it on the boy's head to smash him to pieces. Why did her babies not see this, (you may ask). They (did, and) shrieked, 'Don't do it, mother dear. He has ransomed our lives.'¹

111. The loving¹ mother put down the stone, went to her babies and said, 'My sons, what has happened?' They said, 'Mother dear, a dragon came to eat us and this handsome youth killed it and cut it up. There it is down below, it will serve us (for food) for a year.' Their mother came down joyfully, ate her fill, (then) placed a wing under the boy's head and began to fan him with her (other) wing.

112. The boy noticed the coolness and woke up to see a demon under his head. He flew at his sword in order to kill it (but) she said, 'By your leave, you have ransomed my life's blood. What do you seek in the world, that I may give it to you?' The boy said, 'Mother dear, I want nothing but that you should be happy.'

113. She said, 'My son, it is our custom (to ask) three times. Whatever you seek, do but tell me and (if it is) underground I shall bring it above ground for you.' He said, 'Mother dear, there is one thing I want from you, pomegranates from the garden of Fazuhur for my father who is ill.' She said, 'A hundred times would to God that my babies should be eaten every year and that you had not asked for this thing. But I shall take you on one condition, that you will not disclose my name.' He said, 'Just as you say, mother dear.' He called his steed and said, 'If (so much as) a sparrow approaches these babies until we return I shall cut your head off from ear to ear.'

114. The boy mounted the Simurg's back and she took him up into the sky and set him down at the edge of Fazuhur's garden. She said, 'My son, for the love of God do just as I tell you.' He said, 'Just as you say.' She said, 'When you go from here there is a

mōrēkī sūr ba dargākawaya, ismī 'azam bixəna, dargā akirētawa. ka čita žūrawa rāst bičō bin dār-hanārēk, girfāni, bāxali piř ka la hanār, āwuř nadaytawa, zū xōw bigayēnīta min.' kuř wutī, 'bāš.'

115. Hař stā, nāwī xwāy hēnā, ismī 'azamī xən, čūa žūrawa, girfān ū bāxalī piř kird la hanār. gařayawa, bēta darawa, wutī, 'āy, yārān sibaynē la mamlakatī xōm lēyān pirsīm, am bāxa čiy tyāya, min bilēm či?' kuř āwurēkī dāyawa, tamāšāy kird xēwatēkī lē hař dirāwa [hařerāwa], hamūy ba zaňūlay ältūn dā rēzrāwa.

116. Kuř čūa pēšawa, *xēwatay hař dāyawa, tamāšāy kird xēwatēkī kay la žērāya. ḥawt xēwatī la nāw yakā hař dāyawa, tamāšāy kird nāzaninēk rā kišāwa wakū rōz adirawšētawa. čirāy lāy qāči birda lāy sarī, čirāy lāy sarī hēnāya lāy qāči. nānakay dā girt, pārūyaki lē xwārd, pōpašmīnī la sar lā bird, māčekī la sar rūmatī kird. tamāšāy kird, jēgāy damī ba sar rūmatī am nāzaninawa dyār bū. pāšawpāš gařayawa bō lāy sīmirx.

117. Sīmirx lēy pirsī, 'hičit nadī?' wutī, 'naxēr.' čūa sar pištī, haři girt ba āsmānā, birdī, la lāy bačkakānī dāy nā. du'āxwāzīy lē xwāst, pāšawpāš gařayawa bō mālī bāwkī. tamāšāy kird, birākānī la sar rēgā intizārī akan [intizārēkan]. wutī, 'kāka, bō wā diraj hāti?' wutī, 'kāka gyān, dūr bū.' wutī, 'kāmatā hanārakāntān?' ka škānyān piř bū la rišk. ka birā pičkōla hanārēkī škān kullī danikēkī yak pyāla āwī tyā bū.

118. Lēyān dā, hātin ba rēā. la rēgā tagbiryān lē akird ka birā pičkōla la nāw barin. hič qisayān nakird tā wakū gayština sarkāniyak. birā pičkōla wutī, 'kāka gyān, pyāwī čāk bin, intizār kan, bā min nēžakam bikam.' kuř la nēžā bū, har dū birākay la dwāwa sad xanjaryān lē dā, la palyān girt, šīwēkī lē bū, xistýāna awēwa.

119. Lēyān dā, rōyštin, hanāryān bird bō bāwkyān, bāwkyān čāk būawa. dāyki kuřa pičkōla pēy zānī ka hātuwinatawa, čūa sar pāšā, wutī, 'kwānē kuřim, lagař birākāniā rōywa?' kuřakān wutyān,

red seal on the door. Recite the great Name (of God) and the door will open. When you go inside go straight under a pomegranate tree and fill your pockets and your bosom with pomegranates. Don't glance behind you but come back to me quickly.' The boy said, 'Very well.'

115. He got up, uttered the Name of God, recited the great Name, went inside and filled his pockets and his bosom with pomegranates. He turned round to come out and said, 'Well, tomorrow, (back) in my own country, when my friends ask me what is in this garden what shall I say?' The boy glanced back and saw that a tent was pitched in (the garden) all smothered in little gold bells.

116. The boy went forward, lifted a (flap of the) tent and saw that there was another tent underneath it. He lifted seven tents, one inside the other, and saw a beautiful damsel stretched out (asleep) and shining like the sun. The lamp from by her legs he took to by her head, the lamp by her head he brought to by her legs. He took the food and ate a portion of it and he lifted aside the coverlet from her head and kissed her on the cheek. He saw that the mark of his mouth remained visible on this damsel's cheek. Then he returned to the Simurg.

117. The Simurg asked him, 'Didn't you see anything?' He said, 'No.' He got on to her back and she carried him up into the sky, took him and put him down by her babies. He took leave of her and went back to his father's house. He saw that his brothers were waiting for him on the road. They said, 'Brother, why are you so late?' He said, 'Dear brothers, it was a long way.' He said, 'Where are your pomegranates?' When they (each) broke (one open) it was full of nits.¹ When the youngest brother broke open a pomegranate there was a glassful of juice in each grain of it.

118. They set off and came on to the road. On the road they were plotting how to put the youngest brother out of the way. They did not say anything until they reached a spring. The youngest brother said, 'Dear brothers, be good fellows and wait for me, I must say my prayers.' The boy was praying when both his brothers struck him a hundred dagger-blows from behind, seized him by the arm and threw him into a ditch which was there by (the spring).

119. They set off and went and took the pomegranates for their father, who recovered. The youngest son's mother heard that they had returned, went to the king and said, 'Where is my son? He went with his brothers.' The sons said, 'Heaven forbid, he didn't

'hāšā, lagał ēma nahātuwa.' dāykī kuř dastī kird ba giryān, tā'zēy dā nā bō kuř, wutī, 'tāza min malik aḥmad ba čawī xōm nābīnim.'

120. Bēynawa sar aw kārī birā pičkōla, bizānīn čiy ba sar hātuwa. kābrāyak la nizikī aw kānia jūt akā, tōw ačēnē. ēwārē žinakay nānī bō bird. wutī, 'āfrat, bičōa sarkāniaka, tōzē ăwim bō bēna.' āfrat hał stā, čū bō ăw, gey la nālanālēk bū la sarkāniaka [sarkānēka]. gařāyawa, wutī, 'pyāwaka, nālanālēk zōr ba ta'sir la sarkāniaka ēt.'

121. Jūtyār hał stā, čūa sarkāniaka, hīči lē nīa. čū baw diwa, tamāšāy kird, bafr ū xən tēkalāw būwa, hamū gyānī halā-halāya. wutī, 'āfrat, ba rā-kirdin faranjīakam bō bēna.' kuři xista nāwiawa [nāwēwa], ba hardūkyān halyān girt, la mālwā la sar qarawēla rāy kēšā. swārī wulāx bū, ba palapal dāxilī mamlakat bū.

122. Čūa lāy duxtōr, wutī, 'ay duxtōr, min tāqa kuřekim haya, imšaw la sar xarmān sad xanjaryān lē dāwa. agar bēt ū rōzē zūtir bōm čāk bikaytawa harčiyak tō alēy min hāzirim, ba šartēk kuř ba jē naēlī tā čāk abētawa.' wutī, 'bāša, min sad līram la tō awē.' wutī, 'šart bē, bōm čāk bikarawa min pēnsad līray zardi b¹dāmē.'

123. Duxtōr hālan ötömbili girt, gayšta sar kuř, dastī kird ba tadāwī kirdinī. ba zarfī pānja šaw kuři la jārān čāktir kirdawa. kuř ka sarī hał biři, tamāšāy kird la mālēkā kawtuwa, duxtōrē la sariati [sarēti] wa kābrāyakī ba žür sarawayā. sarī hał biři, wutī, 'bāba gyān. ba šarti xwā bičkam ba pāšā la jēgāy bāwkim.' kābrā ka zānīy ama kuřapāšāya sad awarjay ka xizmati kird tā tawāw kuř qūwatī payā kirdawa.

124. Wulāxī bō zīn kird, kuř swār bū, gařāyawa bō mamlakatī bāwkī. taq la dargāy dā, dāykī wutī, 'kē awa?' wutī, 'dāya gyān, minim, biykarawa.' ka dargāy kirdawa čawī ba kuř kawt, hawt jār bēhōš bū. čāk būawa. kuř bayānī dastē jilī pāšāhānay la bar kird, tājī sultānī nā ba sarawa, čū, la čāyxānayak dā ništ. ka birākānī wa bāwkī pyā ařōn tamāšāy kird, awā bāwkī w har dū birākānī lawēwa

come with us.' The boy's mother began to weep and to mourn for the boy, saying, 'I shall never see Melik Ahmed again.'

120. Let us come back to the affair of the youngest brother and see what has happened to him. There was a fellow ploughing and sowing seed near that spring. In the evening his wife took some food for him. He said, 'Wife, go to the spring and bring me a little water.' His wife rose, went to the water and heard groaning from the spring. She went back and said, 'Husband, there is a most piercing groaning coming from the spring.'

121. The ploughman got up and went to the spring (but) there was nothing there. He went to the other side and saw that the snow(-white skin of the youth) had become mixed with blood and that all his body was cut to pieces. He said, 'Wife, run and fetch me my cloak.'¹ He put the boy into it and they both lifted it and he stretched him on a bed at home. Then he mounted a horse and hastened to the town.

122. He went to the doctor and said, 'Doctor, I have an only son. Tonight (while he was guarding) the threshing-floor they struck him a hundred dagger-blows. If by chance you should heal him for me a day sooner, whatever you say I am ready (to give you), on the condition that you don't leave the boy until he is better.' He said, 'Very well, I want a hundred lire from you.' He said, 'I promise, heal him for me and I'll give you five hundred golden¹ lire.'

123. The doctor immediately took a car, reached the boy and began to treat him. In the course of a fortnight¹ he made the boy better than he was before. When the boy raised his head he saw that he had come into a house, that a doctor was by his head and (another) fellow behind his head. He raised his head and said, 'Father dear, I swear by God that I will make you king in my father's place.' When the fellow realized that this was a prince he served him a hundred times more (than before) until the boy had completely recovered his strength.

124. He saddled a horse for him, the boy mounted and went back to his father's country. He knocked at the door and his mother said, 'Who is it?' He said, 'Mother dear, it is I, open (the door).' When she opened the door and saw the boy she fainted seven times and recovered again. In the morning the boy put on a suit of regal clothes, placed a sultan's crown on his head and went and sat in a tea-house. When his brothers and his father went by he saw his

řoyštin. birākānī ka čawyān pē kawt saryān hiz kird. kuř hič xōy sił nakird.

125. Bēynawa sar aw kārī bāxī fāzuḥur ka wakū kiči islāmshāy pariānī tyā nūstuwa. kič xabarī būawa, tamāšāy āwēnay kird, jēgāy damī ādamzādayak ba ūmatiawa dyāra. zirikānī, bāwkī ba xōy ū dwānja hazār laškirawa dāxīl ba bāxā būn. wutī, ‘āmān, kiči xōm, čit lē qawmāwa?’ wutī, ‘bāba gyān, ba zarfī da ūzī ka aw kasam awē ka dāxīl ba bāximā būwa.’

126. Pāšā zirikānī, dēw ū dirinj ū parī barī āsmānyān girt, hamūyānī səj dā, hič kasēkyān ūhētīyān nadā, wutī, ‘kasman nadīwa.’ pāšā wutī, ‘bigarēn, bizānin kē māwa.’ wutī, ‘balē, simirx māwa.’ nārdī ba dwāy simirxā, simirxī səj dā, wutī, ‘ba yazdān, ēzdānī pāk, ba pākī minawar, ba xāliqī ū ūzī, hičit lē nākam ūstīm pē bilēyt.’

127. Wutī, ‘ay ūhētī, kullī sālēk min hawt bačkam abū, haždihāyak lēm payā bū, hamū sālēk bačkakānī axwārdim. am kuřay pāšāy mamlakatī basrāzamīn bū ba sababyān, nayhēt xurēn, haždihāy kušt, dāwāy hanārī bāxī fāzuḥuri lē kirdim, minīš ba šartēk hēnāwim ka hič ūwuř nadātawa, hanārakay bēnē, bigarētawa.’ pāšā ‘afwī kird, simirx čū bō ūoni xōy.

128. Islāmshāy pariān ba xōy ū dwānja hazār laškirawa dāxīl ba mamlakatī basrā būn, dawrī mamlakatyān girt, xabaryān dā ba pāšā, ‘ay pāšāham, dawrī mamlakat gīrā ba laškir ū hōrdū.’ islāmshāy pariān kāyazēkī nūsī, wutī, ‘ay pāšāham, min kuři pāšāy mamlakatī xōrhalhātim, bāwkim naxōša, amawē bičim hanārī bāxī fāzuḥur bēnim. bīstuwma ka kuřakačūwa hēnāwiati. bēt, ta’rifakam bō bikā.’

129. Pāšā wutī, ‘kuři xōm, kāmtān čūwin bō hanār?’ kuřa gawra wutī, ‘bāba gyān, min čuwim.’ wutī, ‘da bičō, ūzī, pēy bilē.’ birā pičkōla ka amay zānī xōy yarqī ū ūzī kird, wakū ūstamī zāl, la bāxī mālī xōyān lagal dāykiā kilāwakay lār dā nā, dā ništ.

130. Ka birā gawray čū la pāl xēwatakaā ū wastā, lēyān pirsī, ‘tō

father and both his brothers go by there. When his brothers saw him they hung their heads. The boy was not in the least abashed.

125. Let us come back to the affair of Fazuhur's garden, which has the daughter of Islam Shah of the Peris sleeping in it. The girl woke up, looked in the mirror (and saw that) the mark of the mouth of a human being showed on her cheek. She screamed and her father himself with twelve thousand troops came into the garden. He said, 'Mercy! My daughter, what has happened to you?' She said, 'Father dear, in the space of ten days I want the person who has entered my garden.'

126. The king screamed and the demons and peris blotted out the sky. He put them all on oath but none of them could bear witness, they said, 'We have seen no one.' The king said, 'Look around, see who is left.' They said, 'Yes, Simurg is left.' He sent for the Simurg, put her on oath and said, 'By God, the Pure and Splendid, the Creator of night and day, I shall do nothing to you if you tell me the truth.'

127. She said, 'Sire, I used to have seven babies every year, (then) a dragon appeared to me and used to eat my babies every year. This son of the king of Basra-land came to their rescue and did not let them be eaten. He killed the dragon, (then) he asked me for pomegranates from Fazuhur's garden. I brought him, on the condition that he would not glance back but would fetch his pomegranates and return.' The king forgave her and the Simurg went back to her own place.

128. Islam Shah of the Peris himself and twelve thousand troops entered the country of Basra and surrounded the country. They informed the king, 'Sire, the country is surrounded by troops.' Islam Shah of the Peris wrote a letter, saying, 'Majesty, I am the son of the King of the Orient, my father is ill and I wish to go and fetch pomegranates from Fazuhur's garden. I have heard that your son has been and brought some, so let him come and describe (the way) for me.'

129. The king said, 'My sons, which of you went for the pomegranates?' The eldest brother said, 'Father dear, I went.' He said, 'Well, dear boy, go and tell him.' When the youngest brother learnt of this he smothered himself in iron and steel like Rostam, son of Zal, and sat in the garden of their house with his mother and with his hat on at a (jaunty) angle.

130. When the eldest brother went he stopped beside the tent

čūwî bō hanār?" wutî, 'balē.' bānyān kirda žūrawa, wutî, 'kuři xōm, am bāxa lērawa bō awē čan dūra?' wutî, 'ay pāšāham, sē māj ūgā dūra.' wutî, 'bāxaka čona?' wutî, 'la sar šāxēka, diwārēkî ba dawrā kirāwa.' wutî, 'tēy hał dan, am qahbabāba. ba pāšā bilēn aw kuřam awē ka čūwa bō hanār.' birā nāwanji wutî, 'min čūwim.' 'aynī šit tērišyān law hał dā, hamū gał ū qiriyān škān.

131. Wutî, 'kuři xōm, am hanāra kē hēnāwiati?' wutî, 'čū zānīn? aḥmad hēnāwiati.' wutî, 'čōn, aḥmad amay hēnā? ay, aḥmadtān ēlē kird? ay wazîr, ay nāib, bō 'ašqî xwā 'ilājîm bikān. awatay aw kuřa la dāyk būwa ēstāš namwutuwa, "kuři xōm, čōnī?" ēstā ba či ūyakawa bilēm kuři mina?' wazîr wutî, 'ay pāšāham, kāyazzēkî bō binūsa, baškū xwā dili narm kā, bēt, bičēt, pēyān bilē.'

132. Wazîr kāyazi bird bō kuř, taq la dargāy dā. kuř hāt ba pīriawa, wutî, 'kē awa?' wutî, 'ay malik aḥmad, xizmakārī xōta.' kuř dargāy kirdawa, tamāšāy kird wazîrī bāwkīati [bāwkēti], kāyazzēkî pēya. kuř kāyazi xənawa, wutî, 'ay wazîr, bāwkī min kēya? min kasim nīa γayr az aw xwāya nabē. tā ēsta bō či bāwkim nabū? wallāhi, bē ba dargāmā pārča-pārčay akam.' wazîr gařāyawa.

133. Islāmshāy pariān kāyazzēkî nūsî, 'ay pāšā, ba zarfî bîst ū čwār sa'āt kuřim bō anērī bāša, bōm nānērī har ēstā 'amr akam mamlakati žērawzabar kan.' pāšā wutî, 'ay wazîr, bō 'ašqî xwā firyām [frīām] kawin.' hał stā pāšā, ba sari ūtî, ba pēy patî čū bō lāy kuř, la dargāy dā. kuř dargāy kirdawa, wutî, 'ay kuři xōm, bō 'ašqî xwā firyām kawa.'

134. Pāšā dā nawî ka qāči māč kā. kuř wutî, 'astaxfirallā, gawray mini.' dāykî kuř pēy gut, 'ay kuři xōm, da, qay nākā, bičō. 'ajrî dāyk ū bāwk girāna.' wutî, 'awā min ačim, itir čāwtān ba min nākawē.' kuř swārī ūxš bū, ūy kirda am laškira 'azīma, wakū ūer mizrāqî dā kutā, wulāxī pēwa bast, yaksar ūy kirda žūrawa.

135. Rasm ū ta'zīmēkî zōr jwāni kird, barzapē hamū la bari hał stān, tamāšāy kird am kuřa zōr ba-žāwhara, wutî, 'ay kuři xōm, tō

and they asked him, 'Did you go for the pomegranates?' He said, 'Yes.' They summoned him inside and (Islam Shah) said, 'My son, how far from here is this garden?' He said, 'Majesty, it is three months' journey distant.' He said, 'What is the garden like?' He said, 'It is on a mountain and has a wall round it.' He said, 'Thrash this whoreson. Tell the king I want the son who went for the pomegranates.' The middle brother said, 'I went.' In just the same way they thrashed him soundly too and knocked him to pieces.¹

131. (The king) said, 'My sons, who brought these pomegranates?' They said, 'How should we know? Ahmed (must have) brought them.' He said, 'What? Ahmed brought them? Oh, what have you done with Ahmed? O vizier, O deputy, for the love of God help me out. Since that boy was born I haven't once said, "How are you, my son?" How can I now say that he is my son?' The vizier said, 'Sire, write him a letter. Perhaps God will soften his heart and he will come, (and then) go and tell them.'

132. The vizier took the letter to the boy and knocked on the door. The boy came to meet him and said, 'Who is it?' He said, 'O Melik Ahmed, it is your servant.' The boy opened the door and saw that it was his father's vizier with a letter. The boy read the letter and said, 'O vizier, who is my father? I have no one apart from God. Why has he not been my father up till now? By God, if he comes to my door I'll cut him to pieces.' The vizier went back.

133. Islam Shah of the Peris wrote a letter, 'Majesty, if you send me the boy in the space of twenty-four hours it is well, if you do not send him for me I shall give orders for your country to be turned upside down right now.' The king said, 'O vizier, for the love of God you must help me.' The king rose and went to the boy, bare-headed and barefoot, and knocked at the door. The boy opened the door and he said, 'My son, help me, for the love of God.'

134. The king bent down to kiss his feet. The boy said, 'God forbid, you are my master.' The boy's mother said to him, 'My son, it doesn't matter, go. A mother and father's reward is hard.' He said, 'I'm going now, you won't see me again.' The boy mounted his steed and went towards this great army, drove in his lance like a lion, hitched his horse to it and went straight inside.

135. He paid homage very becomingly and everybody rose to their feet before him. (Islam Shah) saw that this boy was very noble and said, 'My son, did you go to Fazuhur's garden and bring the

čūwita bāxī fāzuhur, hanāri hēnāwa?' wutī, 'bałē.' 'kuřī xōm, čan̄ rōz lērawa dūra?' wutī, 'ay pāšāham, muddatī hawt sāl rēgā dūra. dawrī am qal'aya ba pōlā čūwa ba āsmānā, mōrēkī sūrī pēwaya, panjāy bixara sar, ismī 'azam bixena, dargā kirāyawa.'

136. 'Čūma žūrawa, bāxalim piř kird la hanār, gařāmawa. la dili xōmā wutim, "yārān, min gařāmawa, yakē lēy pirsīm, am bāxa čiy tyā bū, bilēm či?" sarim hał birī, tamāšām kird, xēwatēk hał dirābū, hawt xēwatī la nāw yakā būn. nāzaninēkī tyā rā kišabū. čirāy lāy sarim birda lāy qāči, čirāy lāy qāčim hēnāya lāy sarī, pōpašmīnīm la sar lā bird, . . .'

137. Lawāā bū kuř bilē, ' . . . māčim kird,' gurj islāmshāy pariān pardāxē šarbatī dāē [dāya], wutī, 'kuřī xōm, ama nōš ka.' kuř xwārdiawa, bēhōš kawt. xistyāna sinūqawa, halýān girt ba āsmānā, birdyān, la bardamī kičā dāyān nā. wutī, 'ay kiči xōm, ama xōt ū dužmini, čiy lē akay lēy ka.'

138. Kič qisay nakird tā šaw hāt ba sarā. tamāšāy kird, sinūqī hał dāyawa ka diy pārčayak ältūna tyā rā kišāwa. tōzēk 'atrī dāē ba lütiā. kuř hōši hātawa, wutī, 'hayfē bō bāwki ka minī wā ba dasīsa girt. aw ăzā bū la jyātī tō ba zabrī ħarb minī bigirtāy.' wutī, 'ay nawjwān, ēstāyš bāwkim bōya tōy hēnāwata ēra ka min pārča-pārčaț bikam, faqat min nāwkužim, atnērim, biči bō lāy bāwkim, bāwkim čit lē akā kayfī xōyatī.'

139. Kuř bayānī zū hał stā, čūa lāy pāšā, wutī, 'bifarmū, čim lē akay ħazirim.' bāwkī kič nārdi ba dwāy kičā, wutī, 'kiči xōm, ama dužminakata, čonī la nāw abay la nāwī bara.' wutī, 'bāba gyān, ħayfamin am nawjwāna bikužim. aynērim mas'alay aħmay bēyamim bō bēnē, bizānim la dinyāā bō či hič xamī nīa.' pāšā ba kuřī gut, wutī, 'ay kuřī xōm, atnērim bō am mas'alaya, agar hēnāt kiči lē māra akam.' wutī, 'ay pāšāham, muħlatim čanja?' wutī, 'pāŋza šaw.'

140. Kuř gařāyawa bō šenī xōy, kič hāta lāy, wutī, 'ay malik aħmad, bō 'ašqī xwā bā ba pariā bitnērimawa bō mālī bāwki. šart

pomegranates?' He said, 'Yes.'—'My son, how many days distant is it from here?' He said, 'Majesty, it is seven years' journey distant. There is a steel (wall) round this castle which goes up to heaven and has a red seal on it. Put a finger on it, recite the great Name and the door is open.'

136. 'I went inside, filled my bosom with pomegranates and went back. I said to myself, "When I have returned, what shall I say if one of my friends asks me what was in this garden?" I looked up and saw that a tent was pitched there, seven tents one inside the other. A beautiful damsel was stretched out inside it. I took the lamp from beside her head to her legs, the lamp from by her legs I took to her head, I lifted the coverlet from her head . . .'

137. The boy was on the point of saying, 'I kissed her.' Quickly Islam Shah of the Peris gave him a glass of sherbet and said, 'My son, drink this.' The boy drank and fell unconscious. They put him into a chest, took him up into the sky, carried him off and put him down before the girl. (Islam Shah) said, 'My daughter, here is your enemy (for) you, do what you will with him.'

138. The girl said nothing till night fell. She looked, opened the chest and saw that there was a piece of gold lying in it. She put a little perfume to his nose. The boy's senses returned. He said, 'Shame on your father that he captured me thus by trickery. Had he been brave, and not you, he would have taken me in battle.' She said, 'O handsome youth, my father has brought you here now so that I may cut you to pieces, but I shall not kill you, I shall send you to go to my father and it is up to him to do what he will with you.'

139. The boy rose early in the morning, went to the king and said, 'As you will, whatever you will do to me I am ready.' The girl's father sent for the girl and said, 'My daughter, this is your enemy. Annihilate him as you will.' She said, 'Father dear, it is a shame that I should kill this handsome youth. I shall send him to bring me the story of Ahmed the Carefree, so that I may know why he has not a care in the world.' The king said to the boy, 'My son, I shall send you after this story. If you bring it back I shall marry my daughter to you.' He said, 'Majesty, how long have I?' He said, 'A fortnight.'

140. The boy went back to his place. The girl came to him and said, 'O Melik Ahmed, for the love of God let me send you back to your father's home by peri. I promise to visit you every year.'

bē hamū sālēk sarit lē adam.' kuř wutī, 'šart bē natbam lagał xōm nāgařemawa.' kuř bayānī du 'āxwāzīy la malika xwāst, malika dastī kird ba giryān, wutī, 'bō 'ašqī xwā bā bitnērimawa. ūgāy šaš māj dūra, bāwkim bōya atnērē ka bitfawtēnē.'

141. Kuř gey nadāē [nāya], lēy dā, ūy. kič dastī kird ba giryān. muddatī dū ūz ūy ba ūā, tamāšāy kird sē mināra šař akan. ka čūa pēšawa yakēkyān wutī, 'awā āadamzādayak hāt, šar'ī xōmān bō akayn.' wutī, 'bāša.' kuř čūa pēšawa, baxērātinyān kird, wutī, 'bō čī šař akan?' wutī, 'kāka gyān, ēma harsēkmān birāyn, bāwkmān mirduwa, sē šitī la pāš ba jē māwa.'

142. Kuř wutī, 'am sē šita čia?' jwābī dāyawa, wutī, 'amayān qāličay həzratī silaymāna, amayš dār'akāzī həzratī silaymān, amīš kilāwī saxrī jīna.' kuř wutī, 'bāša, am sēāna ba 'amal čia?' wutī, 'amayān dā xa w dār'akāz biyda lēy, harkəyak taħab akay ba dū daqīqa dāt anē. am kilāwayš kayta sari hīč kasēk nāwbīnē, tō hamū kas abīnī.'

143. Kuř wutī, 'bāša. tīr ū kawānēkim bō bēnin, sē tīrtān bō hał adam, harčī zū hātawa qāličay adamē, awī dwāy kilāwī adamē, away āxirī dār'akāzī adamē.' wutī, 'wallāhī, tagbīrakat zōr jwāna.' kuř nāwī xwāy hēnā, sē tīrī hał dā ba āsmānā, dwāy tīr kawtin, tamāšāyān kird tīr har givvaya ba āsmānawa.

144. Kuř qāličay dā xist, kilāwī kirda sari, dār'akāzī pyā kēšā, wutī, 'amawē la qarāy mamlakatī ahmay bēyam dām binēy.' ba pēn̄j daqīqa la qarāy mamlakatī ahmay bēyamā dāy nā. kuř hamūy pēčāyawa, čū, la čāyxānayak dā ništ. su'āli kird, 'kay ahmay bēyam ētawa bō mālawa?' wutī, 'tōzēkī ka ētawa.'

145. Awaŋay pē načū tamāšāy kird sē čwār tāqim kuř jāhēl, har tāqimī la naw'ēk, hātinawa. la nāwařāstyānā tāqimēk hātin, tamāšāy kird, hamū 'ūd ū kamānča lē adan wa samā akan ba dawrī am kuřāā, čil gurjī pāš ū pēši kuřyān girtuwa. ba čāyčiakay wut, 'amaya ahmay bēyam?' wutī, 'balē.' wutī, 'injā ama xamī la ke bū lam sałtanataā?'

The boy said, 'I swear that I shall not go back unless I take you with me.' In the morning the boy took leave of his queen and she began to weep, saying, 'For the love of God, let me send you back. It is six months' journey distant. My father sends you just to kill you.'

141. The boy paid no heed but set off and went. The girl began to weep. He went on the road for two days and saw three minarets¹ fighting. When he went forward one of them said, 'See, a human being has come. Let us put our case before him.' They said, 'Very well.' The boy went up to them, they welcomed him and he said, 'Why are you fighting?' They said, 'Brother dear, we are all three brothers, our father has died and he has left three things.'

142. The boy said, 'What are these three things?' They replied, saying, 'This is the carpet of the Lord Solomon, this is the staff of the Lord Solomon and this is the cap of Sakhr¹ the Jinnee.' The boy said, 'Well, what use are these three?' They said, 'Spread this one out and strike it with the staff and it will put you down wherever you will in a couple of minutes. Moreover, if you put this cap on nobody can see you, but you can see everybody.'

143. The boy said, 'Very well, bring me a bow and arrows. I shall loose three arrows for you, whoever comes back (with one) soonest I shall give him the carpet, the next I shall give the cap and the last I shall give the staff.' They said, 'By God, your plan is excellent.' The boy uttered the Name of God and loosed three arrows into the sky. They went after the arrows and saw that the arrows were only a whizz in the sky.

144. The boy spread the carpet, put on the cap and touched (the carpet) with the staff, saying, 'I want you to put me down on the edge of the country of Ahmed the Carefree.' In five minutes it put him down on the edge of the country of Ahmed the Carefree. The boy wrapped everything up, went and sat in a tea-shop. He asked, 'When does Ahmed the Carefree come back home?' They said, 'He will come back in a little while.'

145. Not long passed before he saw three or four groups of young boys coming back, each group dressed differently. In the centre of them came a group all playing lutes and viols and dancing round this youth, and forty beautiful maidens¹ surrounded him. He said to the tea-shop owner, 'Is this Ahmed the Carefree?' He said, 'Yes.' He said, 'Then how could he have any cares with all this majesty?'

146. Kuř dwā-ba-dwāy ūtā tā čūa žūrawa. la dargāy dā, wutī, 'kēya?' wutī, 'minim, miwānī ah̄may bēyamim.' wutī, 'bifarmū, wara sarawa.' kuř lagał ah̄may bēyam čūna sarawa. kuř bānjī kird, nānyān hēnā, wutī, 'farmū, ay miwān, nān bixō.' wutī, 'nān nāxōm tā wakū pēm nałey bō čī xamit nīa.' wutī, 'kuřī xōm, nānē bixō, haqī dardī minit nabē.'

147. Wutī, 'yayrī qābila.' wutī, 'min bōt bigērimawa la gardinit adam.' kuř wutī, 'min šaš māja ba ūgāā hātuwim, xənī xōm fī sabīlillā, gardini īzā bē.' wutī, 'bifarmū, nānē bixō, bayānī bōt agērimawa.' bayānī nānyān xwārd, čūna xwārawa, hawt qāpīy kirdawa law diwawa, har hawtī dā xist, wutī, 'ay nawjwān, pyāwī čāk ba, pašīmān barawa, bā la gardinit nadam.' wutī, 'yayrī qābila.'

148. Wutī, 'bāša, barāmbarim dā nīša. min bō tōy nāgērimawa, čūnka abī ba qatrayak āw.' bardēkī hēnā, la bardamī xōyā dāy nā, dastī nā ba zilā. nāzaninēk lagał dū kuřī pičkōlaā wakū ūzōz būn, 'abdēkī qulla ūš lagalyānā bū. wutī, 'ay bard, jwān gē bigira. min mas'ālay xōmi bō agērimawa.' kuřēkī xista sar ūnī, ba dastēkī dastī kird ba šimšēr tiž kirdin.

149. Wutī, 'ay bard, min ū am āmōzāyam la mināliawa la yak maktabā amānxōj, şartmān kird lagał yaktirī ka min mirdim aw ūnakā, agar awiš mird min žin naēnim. hālī hāzir min maliki am mamlakata 'azimam.' wutī, 'řōzēk šakirāwī āmōzām xwārdawa, māram kird.'

150. 'Aw ūzōz la sarbānī qasr lagał wazirān intizārī bük akam, bōm bē, tamāšām kird yakēk hāt, wutī, "malik ah̄mad, dasgirāni mird." biřwām pē nakird. yakēkī tir hāt, wutī, "awā ayšōn."' wutī, 'biřwām nakird. wazirī xōm hāt, wutī, "bā biřōyn, agīna firiyāy sarqabran nākawīn."

151. 'Čūma xwārawa, malhamim, darmānim lagał xōm bird, čūma hāmawā, 'aybī xōm la binā biřī. tuŋ pēčāy, hāta darawa, wutī, "min şartim kirdawa lagał āmōzāmā, mādam aw mird itir miniš žin bim, nabā la dwāy aw žin bēnim." la dargā čūma darawa,

146. The boy followed him until he went indoors. He knocked at the door. He said, 'Who is it?' (The boy) said, 'It is I,¹ I am a guest of Ahmed the Carefree.' He said, 'Be so good as to come up.' The boy went upstairs with Ahmed the Carefree. The youth called and they brought food. He said, 'O guest, be so good as to eat.' He said, 'I shall not eat unless you tell me why you have no cares.'² He said, 'My son, eat, do not concern yourself with my troubles.'

147. He said, 'It is impossible.' He said, 'If I tell you I shall cut your head off.' The boy said, 'I have come six months on the way. Let my life-blood be dedicated to God and you be forgiven.'¹ He said, 'Be so good as to eat. Tomorrow I shall tell you.' In the morning they broke their fast and went downstairs, seven doors he opened from this side and shut all seven (behind them). He said, 'O handsome youth, be a good fellow and repent. Do not make me cut your head off.' He said, 'It is impossible.'

148. He said, 'Very well, sit opposite me. I shall not tell it to you because you will turn into a drop of water.' He brought a stone and set it before him and put his hand on the bell-push. A beautiful woman (came) with two little boys like the sun, and a black slave was with them. He said, 'O stone, listen well. I shall tell you my story.' He seated one boy on his thigh and with one hand he began to sharpen his sword.

149. He said 'O stone, my cousin¹ and I studied together at one school from childhood and we made a bond with each other that if I should die she would not marry, and if she should die then I would not take a wife. At the moment I am king of this great country.' He said, 'One day I drank the (betrothal) sherbet for my cousin and (so) took her to wife.'

150. 'That day I was waiting on the roof of the palace with my viziers for the bride to come to me when I saw someone come and say, "King Ahmed, your betrothed has died." I did not believe him. Another came and said, "Now they are washing (the corpse)." He said, 'I did not believe it. (Then) my own vizier came and said, "Let us go, otherwise we shall not reach the graveyard in time."''

151. 'I went downstairs, took unguents and medicine with me, I went to the bath and cut off my privy parts completely. I¹ bandaged it tightly and came out, saying, "I have made a bond with my cousin and since she is dead henceforth I shall be a woman. Let me not take a wife after her." I went out of the door and saw

tamāšām kird, šīn bū ba šāi. wutim, "čia awa?" wutyan, "balē, āmōzāt la nāw dāramaytā zinjū būwatawa [bōtawa]."

152. Minīš wutim, "yā ūbbī, ēstā min law žintirim; ama či bū xwā pīšānī dām?" būkyān hēnāya mālawa, ka zāniy min wām la xōm kirduwa wutī, "min ařōmawa mālī bāwkim." minīš la bar 'aybā lam 'abday xōmim māra kirduwa. injā, ay bard, ba min alēn aħmay bēyam. min γamim zōra yān tō?" bard bū ba qatray āw.

153. Wutī, 'ay kuř, hař sta, bā la gardini bīdām.' kuř wutī, 'la taništ xōtawa nəž akam, injā sarim biřa.' wutī, 'bāša.' kuř la taništīawa dā ništ, gurj kiławī kirda sari, wun bū. aħmay bēyam wutī, 'ama la xwāwa būwa.' hař stā, hāta darawa, kuřiš ba dwāyā.

154. Kuř hāta darawa, qālīčay dā xist, la sari dā ništ, wutī, 'amawē la bāxī fāzuħur dām nēy.' kuř čāwī nūqān, čāwī kirdawa, la bāxī fāzuħurā dāy nā. tamāšāy kird, malika har agirī. wutī, 'bō čī agirīt? awa mas'alyay bēyam, biyba bō bāwki.' kič birdi bō bāwki, das-ba-jē kiči la kuř māra kird. šād bū ba mirāziā.

155. La pāš muddatē aħmad wutī, 'min ařōmawa bō mamlakatī xōm ba wa'day da ūz.' laškirēkī zōrī bird, čūa qarāy mamlakatī bāwki, dāy nā. tamāšāy kird bāwki mirduwa, birākay la sar taxta. har dū birākay girt, šār-ba-darī kirdin, nārdī ba dwāy kābrāy jūtyārā, kirdi ba pāšā la jēy bāwki. dāykī hař girt lagal xōy, gařāyawa bō bāxī fāzuħur, šād būn ba mirāzi xōyānā.

ēmayš law lāwa hātīnawa, kičēkyān nadāynē!

'Ačim bō lāy Xwā'

156. Dū birā abin la mamlakatēk wakū silaymānī. birā gawrayān zōr dawlaman abē, birā pičkōla zōr faqīr-hāl abē. ūzēk birā gawray mawlū akā, birā pičuk xōy ū minālakānī ačina bar dargā, alēn, 'la rāy xwā pārčayak nānmān bīdanē.' birā gawray darī akā. pāšawpāš

that the lamentation had become rejoicing. I said, "What is this?" They said, "Yes, your cousin has come to life again on the bier."

152. I said, "O my Lord, now I am more woman than she. What was this that God has shown me?" They brought the bride home (but) when she knew that I had done this to myself she said, "I shall go back to my father's house." So I married her to this slave of mine, for shame. Now, O stone, they call me Ahmed the Carefree. Do I have more cares, or you?" The stone turned to a drop of water.

153. He said, 'Stand up, lad, let me cut your head off.' The boy said, '(First) I will pray next to you, then cut off my head.' He said, 'Very well.' The boy sat next to him, quickly placed the cap on his head¹ and disappeared. Ahmed the Carefree said, 'He was from God.' He got up and came outside, the boy following him.

154. The boy came outside, spread the carpet, sat on it and said, 'I want you to put me down in the garden of Fazuhur.' The boy shut his eyes tightly, opened them again and it put him down in the garden of Fazuhur. He saw that his queen was still weeping. He said, 'Why are you weeping? This is the story of Carefree. Take it to your father.' The girl took it to her father and immediately he married the girl to the boy. He achieved his heart's desire.

155. After a while Ahmed said, 'I am going back to my own country for about ten days.' He took a great army and went to the edge of his father's country and camped. He saw that his father had died and that his brother was on the throne. He seized both brothers and exiled them. He sent for the ploughman fellow and made him king in place of his father. His mother he took with him and went back to the garden of Fazuhur and they all lived happily (ever after).

We have come back from there too (but) they did not give us a girl!

'I am going to see God'

156. THERE were (once) two brothers in a country like Suleimaniye. The elder brother was very rich and the younger brother was very badly off. One day his elder brother gave a party¹ and the younger brother and his family went to his door and said, 'For the love of God, give us a morsel of bread.' His elder brother threw

agaṛētawa, alē, 'afrat, min ařōm, tā lāy xwā nāwastim. šart bē sē kutak nakēšim ba nāwšāniā, bizānim bō či birākamī wā dawlaman kirduwa, minī wā faqīr kirduwa.'

157. Lēy dā, rōy, rēy kawta māla gāwirēk. wutī, 'la ūay xwāā jēgām kanawa, imšaw lēra bim tā bayānī.' žinakay wutī, 'bifarmū, wara sarawa.' xizmatēkī zōr jwānī kird, šawē la xawiā mērdakay čūbū bō ḥaj, žinaka am xaway ba mērdakayawa dī, mērdakayšī 'aynī šit xawi ba žinakayawa dī.

158. Bayānī zū xabaryān būawa, miwānakayān la xaw hal nas'abū. wutī, 'pyāwaka, imšaw xawim pēwa dīwīt.' pyāwakaš wutī, 'miniš 'aynī šit xawim ba tōwa diwa. ka mādam wāya am miwānay ēma zōr musulmāna.' miwānakayān xabari būawa, wutī, 'kāka gyān, bō ke ačī?' wutī, 'ačim bō lāy xwā.' wutī, 'tu xwā, su'älēkiš bō ēma bika, bizāna bahaštīyān yān jahannamī.' wutī, 'bāša.'

159. Lēy dā, rōy, rēgāy kawta aškawtēk. tamāšāy kird, 'ābidēki tyāya, har zikr ū lā-ilāha-illallā akā. wutī, 'bifarmū, ay miwān, dā nišā.' tamāšāy kird, hamū ēwārayak sīniyakī bō ahāt, am ēwāraya dū sīniy bō hāt. sīniyakyānī šārdawa, sīniyakyānī dā nā bō hardūkyān, xwārdyān. la dwāy nān xwārdin ba 'amri xwā har dū sīniaka yayb bū. wutī, 'ay kāka, bō ke ɔyir akay?' wutī, 'ačim bō xizmat xwā.' wutī, 'min haštā sāla lam aškawtaā itā'at akam. bizāna bahaštīm yān jahannamī.' wutī, 'bāša.'

160. Lēy dā, rōy, tūšī sē birā bū la hōdayakā. tamāšāy kird, la nāna ūaq zyātir hiči kay tyā nabū. wutī, 'kāka gyān, bō ke ačī?' wutī, 'ačim bō lāy xwā.' wutī, 'tu xwā, bipirsa, ēma lē qawmāwin, basa tā kay wā ba faqīrī dāmān anē?' wutī, 'bāša.'

161. Lēy dā, rōy čaŋ muddatēkī zōr. xwā 'amri kird ba jubrā'il, wutī, 'bičō, xōti lē bigōra, harči gyānī haya biškēna.' jubrā'il hāt, la daštēkā girtī, wutī, 'kuřa, bō ke ačī?' wutī, 'ačim bō lāy xwā.' girtī, hamū gyānī ba kutak škān. sarī barz kirdawa, wutī, 'ay xwāya,

him out. He went back and said, 'Wife, I am going and I shall not stop till I see God. I swear I'll give Him three blows across the shoulders and find out why He has made my brother so rich and me so poor.'

157. He set off and went and his road took him to the house of a Christian. He said, 'For the love of God make room for me to stay here tonight until the morning.' (The Christian's) wife said, 'Pray, come up.' She served him very well and at night in her dream her husband had gone on the pilgrimage to Mecca. The wife saw this dream about her husband and her husband also saw just this dream about his wife.

158. Early in the morning they woke up and their guest had not (yet) risen. She said, 'Husband, last night I dreamt about you.' The man also said, 'I too dreamt about you in the same way. In that case this guest of ours must be a very pious Muslim.' Their guest woke up and he said, 'Brother dear, where are you going?' He said, 'I am going to see God.' He said, 'By God, ask one question for us too. Find out whether we are destined for Heaven or Hell.' He said, 'Very well.'

159. He set off and went and his road took him by a cave. He saw that a devotee was in it, constantly chanting his creed. He said, 'O guest, be so good as to take a seat.' He saw that every evening a tray (of food) came for him and that this evening two trays came for him. One of the trays he hid and one of them he set down for both of them and they ate. After they had eaten, (however,) by God's command both trays disappeared. He said, 'O brother, whither away?'¹ He said, 'I am going to pay my respects to God.' He said, 'It is eighty years that I have worshipped in this cave. Find out whether I am destined for Heaven or Hell.' He said, 'Very well.'

160. He set off and went and met three brothers (living) in one room. He saw that there was nothing else in it but hard tack. They said, 'Brother dear, where are you going?' He said, 'I am going to see God.' They said, 'By God, we are (so) unfortunate, ask how long it is necessary for Him to keep us in such poverty.' He said, 'Very well.'

161. He set off and went for some long time. God commanded Gabriel, saying, 'Go, disguise yourself from him and break every bone in his body.' Gabriel came, caught him in an open plain and said, 'Where are you going, lad?' He said, 'I am going to see God.' He seized him and beat him to pieces with a club. He raised his

ama čia pišānimī aday? sad awaŋay ka bimkužin nāškuri nākam, har škurim.'

162. La pāš muddatēk xwā 'amrī kird ba һazratī mūsā, wutī, 'bičō, am kābrāya lēt apirsē, tō kēyt, bilē, "min xwām." harčiyak talab akā biydarē.' kābrā gaſta sar āwēk, ūgāy nabū bičēta aw barawa. һazratī mūsā law barawa ū wastābū, wutī, 'kuřa, bō kē ači?'

163. Wutī, 'ačim bō lāy xwā.' wutī, 'min xwām.' wutī, 'řāstim pē bilē.' wutī, 'ba xwā, min xwām.' wutī, 'da, wara am barawa, išim pēta.' hāta am barawa, čākatī pē dā akan, sē kutakī bāši kēšā ba nāwšāniā. wutī, 'pēm bilē, bō či birākam dawłamana, min wā faqīrim?' wutī, 'biřō, γaznay tō la mālī xōtān wā la bin dārhanjīrakaā.'

164. Wutī, 'ay, kābrāy gāwir bahaštīa yān jahannamī?' wutī, 'kābrāy gāwir, la bahaštā qasrī aw 'ābidayān dāč ka siniakay lē dizit.' wutī, 'ay, bāša, sē birāyš zōr pārānawa, tā kay faqīr abin?' wutī, 'pēyān bilē, la qužbinī žūrakayā pārčayak pařoy ūš la kuněkāya, darī bēnin, ūsqī awān wā lawyā.'

165. Kuř gařāyawa, ba sē birākay gut, wutī, 'birām, ūsqay ēwa wā law kunaā. pařoy ūš dar hēna, ūsqī ēwa aškirā abē.' hāta lāy 'ābid, wutī, 'miždač bīdāmē, āgirī jahannam bara bara xōš akirē bō tō.' wutī, 'ay, quř ba sarim.' hāta lāy gāwiraka, wutī, 'mižda bē lētān, xwā ūlāmī pē kirdin. la bahaštā qasrēktān bō dā nirāwa, hawt hōri xizmattān akā.'

166. Wutī, 'ka mādam wāya baw xwāya ka tō čūyta lāy, nāřoyt tā harčiyakim haya nīway nabayt la ūy xwāā. awā miniš hātimā sar aw dīna ka tō ayparistī.' lawē da wulāxī bō bār kird la āltūn ū mijawharāt. pēš xōy dā w hāt bō mālawa. tamāšāy kird žinakay lagal minālakāniā baw daštaā asūřēnawa, agirin bō bāwkyān.

167. Bāwkyān bānjī kird, 'kuři xōm, warin, bāwki šitī jwānī bō

head and said, 'O God, what is this that Thou shonest me? If they beat me a hundred times as much again I shall not be wanting in gratitude, I shall still be grateful.'

162. After a while God commanded the Lord Moses, saying, 'Go, and if this fellow asks you who you are say, "I am God." Give him whatever he asks for.' The fellow reached a stream and there was no way for him to cross to the other side. The Lord Moses was standing on the other side and said, 'Where are you going, lad?'

163. He said, 'I am going to see God.' He said, 'I am God.' He said, 'Tell me the truth.' (Moses) said, 'By God, I am God!' He said, 'Well, come over to this side, I have some business with you.' He came over to this side and (the fellow) made him take off his jacket and gave him three good blows across the shoulders. He said, 'Tell me, why is my brother rich and why am I so poor?' (Moses) said, 'Go, your treasure is in your own house under the fig-tree.'

164. He said, 'Eh, and is the Christian fellow destined for Heaven or Hell?' He said, 'In Heaven they have given the palace of that devotee who stole the tray of food from you to the Christian fellow.' He said, 'Very well. The three brothers also pleaded greatly. Till when will they be poor?' (Moses) said, 'Tell them that in the corner of the room there is a piece of black cloth in a hole. Let them bring it out, for their sustenance is in there.'

165. The lad returned and told the three brothers, saying, 'My brothers, your sustenance is in that hole. Take out the black cloth and your sustenance will be revealed.' He came to the devotee and said, 'Let me give you the good news. The fire of Hell is being gradually stoked up for you.' He said, 'Oh, woe is me.'¹¹ He came to the Christian and said, 'Good news for you. God has had mercy upon you. A palace has been set up for you in Heaven and seven houris will attend you.'

166. He said, 'In that case, by that God whom you have been to see, you shall not go until you take a half of everything I have, for the love of God. Lo, I too have come over to that faith which you profess.' There (and then) he loaded ten beasts with gold and jewels for him. He drove them before him and came home. He saw that his wife and children were wandering in that plain, weeping for their father.

167. Their father called, 'Come, my sons, your father has

hēnāwin.' ka žinakay dīy zōri pē xōš bū. čuna mālawa, šawē bin hanjirakay hał kan, tamāšāy kird ḥawt kūpa āltūni tyāya. wutí, 'yā ūbbi, xwāya, zōr zōrit lē ba zyā bē!' čū, barāmbar mālī birākay qasrékī zōr jwāni dirust [drūs] kird, tyā dā ništ, ḥawt šaw ū ḥawt ūz nāni dā ba ūy xwāā.

168. La pāš muddatēk birā gawray nābūt bū, xānūy firōst, kawta swāl kirdin. žinakay pēy wut, 'hał sta, bičō lāy birākat, baškū šitēki bⁱdātē.' čūa bar dargāy mālı birākay, wutī, 'la fāy xwāā šitēkim bⁱdānē.' birākay bānjī kirda sarawa, wuti, 'aw ūrōzat la bir ēt ka hātim, pārūē nānit nadāmē, dari kirdim? ēstā min xizmakār, tō āyā, čunka xwā farmuwyati, insānī gawra abē dāiman misā'aday faqir bikā. tō dā niša, āyā mālı ba, miniš xizmakār.' hardūkyān ba yakawa dā ništin, šukrānay xwāyān ba jē hēnā.

Čan qisayak

169. A: MĀMÖSTÄ, la sinfī šaši ibtidā'īä ka mu'alimi ijlizimān būy, la pēšä la kə būy?

B: La pēš awa bēma silaymāni, bibim ba mu'alimī maktabī ēwa, la čamčamāl mudirī maktab būm. lawēwa naql būm bō silaymāni wa hātimā maktabī ēwa. maktabī ēwa aw waxta dū sinftān habū, sinfī šaši alif ū sinfī šaši bē. wā bizānim tō la sinfī šaši alif būy, wa ŋafīqakāni, tō būy ū karīm bū ...

A: Ba xwā, nāētawa [nāyatawa] xayālim karim kāmaya.

B: Karīmī hājī hisayn, birāy sa'īy hājī hisayn.

170. A: Rāsta, ēsta hātawa bīrim. awa sardamēk bū ba 'askarī liwī, la habāniya bū, hatā jārēkyān la bayā dim, tamāšām kird najmayak ba sar šāniawa bū. wutim, 'karīm, arna čī akay tō?' wutī, 'wallā, būm ba zābit.' itir minīš zōr pē-kaninim hāt, tamāšām kird, pañkī sūr ba sariawa bū.

B: Bāša, la ḥaqiqānī tir—awānī kam la bīr nīa, kē ū kēn. tō kāmīyāni bīr akawētawa?

A: Lawānay ka ētawa bīrim yakēkyān qāyir bū ka ēstā mu'alima la arbat wa galē šī'rī jwānī haya.

171. B: Rāst akay [rāz akay], qāyir talabayakī bāš bū, zīrak bū,

brought something fine for you.' When his wife saw him she was very glad. They went home and at night he dug under the fig-tree and saw that there were seven crocks of gold in it. He said, 'O my Lord God, I thank Thee very, very much.'¹ He went and built a very fine palace opposite his brother's house and settled in it and for seven nights and seven days he gave away food for the love of God.

168. After a while his elder brother went bankrupt, sold his house and was reduced to begging. His wife said to him, 'Get up and go to your brother, perhaps he will give you something.' He went to the door of his brother's house and said, 'For the love of God give me something.' His brother called him upstairs and said, 'Do you remember that day when I came and you did not give me a morsel of bread, but threw me out? Now I am your servant, you are my master, because God has commanded that great men should always help the poor. You stay here, be master of the house, and I am your servant.' They both lived together and gave thanks to God.

Conversation

169. A: Teacher, where were you before you were our English teacher in the sixth class of the primary school?

B: Before I came to Suleimaniye to become a teacher at your school I was headmaster at Chemchemal. From there I was transferred to Suleimaniye and I came to your school. Your school had two classes then, class 6A and class 6B. I think you were in class 6A, and your friends—there was you and Kerim

A: Really,¹ I can't remember which one was Kerim.

B: Kerim the son of Haji Husein, brother of Said.

170. A: That's right, now I remember. He was a Levy soldier for a while, at Habaniye, and I even saw him once in Baghdad and I saw that he had a star on his shoulder. I said, 'Kerim, what's this you're doing?' He said, 'By God, I've been made an officer.' Well, I couldn't help laughing. I saw that he had a red plume in his hat.¹

B: Well, of your other friends—I can't remember who the others were. Which of them do you remember?

A: One of those I remember was Qadir who is now a teacher at Arbet and he has (written) many fine poems.

171. B: You're right. Qadir was a good pupil, he was clever, and

la kurdišā bāš bū faqat la iŋlizī awaşa bāš nabū. aw waxtaš dastī ši'ri habū, jār jār ši'ri awut. danjiši xōš bū, gōrāniši awut. la pāš awa wā bizānim lawē, la sinfi šašawa, ūoy bō bayā, čū bō dārulmu'alimīn, wā nīa? dwāy awa ka hātawa ēra ūa'san bū ba mu'alimī ēra yān la jēgāyaki ka bū ba mu'alim?

A: Wallāhī, law waxtaš ka aw la maktab dar čū minīš lēra nabūm, čubūm bō bayā bō xənin, balām wā bizānim awal ta'īnī la silaymānī bū. lagał awaşa am kuřa ka la maktab lagał minā bū, wā azānim har la mināliawa qābiliyatī [qābilēti] ši'r wutinī habū, čunka la sinfi šašā, ka awsā sālī nōsa'd w sī w yak bū, tā ēsta māwayakī kam nīa, awsā la bīrim ē ši'rēkī wut hatā ēma kirdmān ba gōrānī.

172. B: Nāzānim, min la bīrim nīa aw ši'ray, faqat jār jār ka ačūyn [ačūn] bō hin, bō gařān—la bīrit ē?—jārēkyān čūyn bō tawēla, lawēwa swār būyn ba ötōmōbil, lōrīya^k bū—hā, bīrim kawtawa, ūahimīš yakēk bū lawāna, danji xōš bū—hał stāyn, čūyn, ba lōrīyak čūyn bō xurmāl. la xurmāl, lawē dā bazīn, la pāšā ba pē čūyn bō gułp, la gułpawa čūyn bō biāra, la biāra šawē lawē māynawa la maktab. gōrāniyān wut, qāyirīš ši'ri xənawa, gōrāniši wut. dwāy awa čūyn bō tawēla, šawēkiš la tawēla māynawa. dwāy awa ka la tawēla māynawa, wā azānim awa bū—bīri kawt ka hāšim afannī damānčayakī lē wun bū?—mudīrī maktab damānčakay lē wun bū. bū ba harā. wāzmān lē ēnā, lawēwa ba pē hātīnawa halabja. wā azānim šawiš la halabja māynawa, injā gařāynawa. safarēki zōr xōš bū. tō awat la bīr ē?

173. A: Wā azānim aw sāla mintān lagał nabūm, čunka min la pēšā la maktabī kānīāskān būm hattā sinfi pēn̄j, injā ka sinfi šaš nakirāyawa min naq̄l būm bō gōiža. la sinfi šašā awa bū ka tō māmōstāy iŋlizimān būy. wā azānim am safrayay ka tō bāsit kird la sinfi pēn̄jā būwa, ka min la maktabī kānīāskān būm. la bar awa min lagałtānā nabūm, ammā bīstuwmā mas'ālay aw damānčayay hāšim afannī ka lēy dizrāwa w būwa ba halā-w-bigir law nāwāā.

174. B: Hāšim afannī la āxir damānčakay bō dōzrāyawa. wā bizānim šē* šamsudīn la biāra bōy dōziawa, ba karāmat bōy dōziawa. šitēkī 'antika bū, gwāya lawēwa karāmatēkī bō kirdibū, bōy dōzibūawa. damānčakaši bō nārdibū. harčanna hāšim afannī—

good in Kurdish, but he wasn't so good at English. Even then he had a gift for poetry and sometimes he would compose verse. His voice was pleasant too, he used to sing songs. After that I think he went from there, from the sixth class, to Baghdad, to the Teachers' Training College, isn't that so? After he came back here did he become a teacher here straight away or was he a teacher somewhere else?

A: By God, at the time he left school I wasn't here either, I had gone to Baghdad to study, but I think his first appointment was in Suleimaniye. Moreover, when this lad was at school with me, I think even from childhood he had the ability to compose poetry, because in class 6, that was in 1931, some time ago,¹ I remember he composed a poem and we even made it into a song.

172. B: I don't know, I don't remember that poem, but occasionally when we went for a thingummy, for an outing—do you remember?—once we went to Tawéle,¹ from there we got in a motor, it was a lorry—ha, now I remember, Rahim was one of them, he had a pleasant voice—we set off and went to Khurmal by lorry. There, at Khurmal, we dismounted, then we went to Gulp on foot, from Gulp we went to Biyare, and there, at Biyare, we stayed one night in the school. They sang songs, and Qadir recited poetry and sang songs too. After that we went to Tawéle and stayed a night there too. After we had stayed at Tawéle, I think it was then—do you remember that Mr. Hashim lost a pistol?—the headmaster lost his pistol. There was a commotion. We left the matter and came back from there to Halebje on foot. I think we stayed at Halebje for the night too, then we came back. It was a very pleasant journey. Do you remember that?

173. A: I don't think I was with you that year, because originally I was at the Kaniaskan school until class 5, then, because the 6th class hadn't been opened, I was transferred to Goizhe school. It was in class 6 that you were our English teacher. I think this journey that you mentioned was in class 5, when I was in the Kaniaskan school. That's why I wasn't with you, but I've heard the story of Mr. Hashim's pistol, how it was stolen from him and what a hullabaloo there was in the area.

174. B: Mr. Hashim's pistol was found for him in the end. I think Sheikh Shemsuddin in Biyare found it for him, by a miracle. It was a funny thing. It seems he performed a miracle for him and found it for him. He sent him the pistol too. Although he sent Mr.

la jyātī damānčaka sē dīnārī bō nārdibū—sē dīnārī war girtibū—faqat dwāy awa ka damānčakay dāyawa wā bizānim sē dīnārakaši nadāyawa. sē dīnārakaši bird ū damānčakaši bird. tō lam ḥikāyata wurdānay tir, safarī tirī tałabakāni tiri la bīra? agar la bīrita yakēkī ka bigērārawa, min bāš la bīrim nāē [nāya], naxtē pīr būm.

175. A: Xōm amānam la bīr nīa, balām azānim, ka bāsī damānčay hāsim afannī kirā, alēn zōr marāqī fāwī būwa. dā'ima ḥazī kirduwa nišān biškēnē w bičē bō fāw ū amāna. hatā jārēkyān xōy zōr hał pēčāwa w xalqī lagał xōyā birduwa, bičē bō fāwī pōř. la čamēkā tamāšāy kirduwa, samāwarēkī kōn lülakay ba darawaya, wāy zāniwa mili tayrēka yāxū sariatī. tawāw nišānay lē girtuwa w xōy lē xistōta hašārawa hatā taqay lē hał stānuwa [sānūa], tamāšāy kirduwa, la bātiy away ka tayrēk bē, ka ačēta sari tamāšā akā samāwarēkī kōnī ūfā. Itir hatā alēn bawašawa ū'rēkī ba sarā hał dāwa. nāzānim dastī ū'iriy haya yān na. injā tō am ū'rāt bīstuwa yān na? agar bīstuwtā tikā akam bōmān bās bika.

176. B: Ba xwā, min ū'rakam bīstuwa faqat čunka la ū'rā zōr kōlim wa nāštwānim ū'r la bar kam ū hičim la bīr nīa—faqat barāmbar bam ḥikāyata ḥikāyatēkī tir min xōm bōm hał bast bō hāsim, ba zimānī hāsimawa bō away xalq pē bikanin. wutim, ū'rēkyān hāsim čübū bō fāw, agaře agaře, fāwī dast nākawē. la pāšā kābrāya^k lawēwa karwēškēkī pē abē, karwēškēkī zījū. hāsim alē, 'kābrā, aw karwēškam nādaytē [nāyaytē]?' awiš alē, 'bō čīta?' alē, 'ba xwā, lēt akiřim.' karwēškakay lē akiře.

177. Lēy akiře, la pāš naxtēkī ka ařwā, patēk abastē ba karwēškawa, la pāšā ba dārēkawa aybastē. la dūrawa tifanjēk adā bō amay la karwēškaka bidā, xalqī bilē hāsim afannī ka hātōtawa fāwī kirduwa. ba xwā, tifanjaka, nišānaka la pataka akawē, karwēškaka ūrā akā. min amam gēřāyawa. hāsim afannī zōr tūřa bū, wutī, 'am gāltaya čīa?' haqīši bū tūřa bē, min ba xō-hał-bast bōm kirdibū.

178. A: Alēn 'alī awsā ka mu'alim abē la 'abābaylē hamū ū'rēk ētawa bō halabja bō ūr bwārdin, ačē, la nādi axwātawa w yārī akā w amāna, wa agar šawēk sārd bē yāxū bafr bē, čunka aw qat pāltō la bar nākā, ka nizikī ū'rētinaway ē, abē bigařētawa bō 'abābaylē,

Hashim three dinars in place of the pistol—he had accepted three dinars—but after he gave back the pistol I don't think he returned the three dinars. He took the three dinars and the pistol too.¹ Do you remember any more of these little stories, other journeys of the pupils? If you remember any tell another one. I can't remember very well, I'm getting a bit old.

175. A: I don't remember them, but I do know, now that Mr. Hashim's pistol has been mentioned, that they say he liked hunting very much. He always liked to shoot at targets and go hunting and that sort of thing. So once he had got himself all ready and taken people with him to shoot francolin. In a stream he saw an old samovar with its spout sticking out, but he thought it was the neck of a bird, or its head. He took careful aim at it and got himself under cover from it and then took a pot-shot at it, then he saw that, instead of it being a bird, when he went up to it he saw that it was a broken old samovar. What's more, they even say that he wrote a poem about it. I don't know whether he had a poet's gift or not. Now have you heard this poem, or not? If you have heard it please tell us about it.

176. B: Really, I have heard the poem, but because I'm very poor at poetry and can't learn it and can't remember any—but in line with this story I made up another story myself for Hashim and put it into Hashim's mouth to make people laugh. I said, one day Hashim had gone hunting, he went on and on without finding any game. In the end there was a fellow there with a hare, a live one. Hashim said, 'Won't you give me that hare, fellow?' He said, 'What do you want it for?' He said, 'Really, I'll buy it from you.' He bought the hare from him.

177. He bought it from him and after he had gone on a little he tied a string to the hare and then tied it to a tree. Then he fired his gun from a distance to shoot the hare, so that when he returned people would say that Mr. Hashim had bagged something. By God, the gun, the sight, (the shot, that is,) hit the string and the hare ran away. I told this. Mr. Hashim was very angry and said, 'What is this joke?' He had a right to be angry too, I had made it all up about him.

178. A: They say that when Ali was a teacher at Ababeilé, every day he would come to Halebjé to pass the time, go and drink and play (cards) at the Club and that sort of thing, and if the night were cold or there were snow, because he never wore an overcoat, when

čunka dūra lawēwa, bōyaka bāj akā, aīē, 'āday, pāltōkam bō bēna.' pāltōkaši lawēā čia? pēki 'araqa. ayywātawa, laši garm dā ē [dāya] w agařētawa bō 'abābaylē. Itir hič la ūgā ama tūši gurg abē, tūši diriňa abē, tūši hači šitēk abē gē nāđatē, aw pāltōy xōy la bariayati, ham garmiša, ham aw šitānaš bīr lē nākātawa la ūgā.

179. B: Injā har 'alī lam qisa xōšānay nakirduwa w 'araq nabūwa ba sababī away ka am šita 'antikānay ba sar bē. min ba xōm hikāyatēki bō bigērimawa, bizāna ama xōštira yā hīnakay 'alī xōštira. daf'ayakyān la hawlēr būm, zōr damēka, taqrībaⁿ bīst ū pēn̄j sāl abē. la hawlēr būm, naxtēkim xwārdibūawa—naxtēk ya'nī či?—ya'nī la xalq zyādtirim xwārdibūawa. mīwāniš būm, mīwāni yakē būm. la pāš amay la nādī fāmān bwārd ba gālta kirdin, ba pē kanīn, ba yārī, ba gē . . . law waxta ūdīyō nabū, gēmān la grāmafōn agirt—qawānī kāwēs ū qawānī malā karīm, ama kurdi, w qawānī um kalsūm ū qawānī 'abdulwahābmān gē lē agirt—hatā hātinawa.

180. Naxtēkiš sarim ačšā. taqtaq la dargākam dā. waqtīš hāwīn bū, abwāya la sarbān binūstīnāya, la sarbān nūstīn. čūm ba payžakaā, čūma sarē. la payžakawa abwāya bō aw jēgāyay lē binūstimāya ba sar dīwārēkā bifōȳstimāya. dīwārakaš hawālay ba sar kōlān bū. lawēwa ūȳstimāya awē, qāčim hal xiliskā, kawtimawa xwārawa bō nāw kōlān. ka kawtimawa xwārawa bō nāw kōlān majbūr taqtaq la dargām dāyawa. ka la dargākam dāyawa mālaka, xānaxoyaka wutī, 'čia?' wutim, 'ba xwā, har xōmim.' wutī, 'čōn har xōtī? ēstā min la dargāka . . .' wutim, 'ba xwā, har xōmim agar bāwāfim pē akan. xōmim ū kawtuwimata xwārawa, hīčišim lē *nahātuwa. dargākam lē bikanawa.' dargākayān lē kirdimawa, dasyān kird ba pē kanīn ū zōriš pēyān xōš bū ka hičim lē nāē [nāya]. injā čūmawa, ba ūfahatī, ba zarīfī čūmawa jēgāy xōm ū bō xōm nūstīm. bayānī ka hātim amam gēřāyawa bō ūfīqakān, dasyān kird ba pē kanīn.

181. A: Sarxōši zōr jār šitī wā ba insān akāt. ahmad haya, la sarāy ēstā iš akā, zōr 'antikaya. injā awa jārān zōrī axwārdawa. ūzēkyān zōr axwātawa w šaw diranjī ba sarā ē, ačētawa bō mālawa. tamāšā akā, dīwārakayān lawa pēš, hāsāraka hamūy ūxāwa, bałām dargākayān har dā xirāwa. šawē diranjīš abē, bārāniš abārē lēy,

it was time for him to go, and he had to return to Ababeilé, because it's far from there, he'd call the boy and say, 'Hey, bring me my coat.' And what was his coat there? A peg of arrack. He'd drink it, his body would be warmed and he'd go back to Ababeilé. Moreover, if he should ever meet a wolf or a wild animal or whatever it might be he'd pay no heed to it, since he had that coat of his on, he was both warm and he didn't think of those things on the road.

179. B: Now Ali isn't the only one to have caused these funny stories and arrack has caused strange things to happen to others.¹ Let me tell you a story, and see if this is better or the one about Ali. Once I was in Arbil, a long time ago, it will be about 25 years. I was in Arbil and I had drunk a little—what do I mean by 'a little'? —well, I'd drunk more than the other people. I was a guest too, someone's guest. After we had passed the time at the Club joking and laughing, playing and listening . . . at that time there was no radio, we used to listen to the gramophone—records of Kawés and Mullah Kerim, they were Kurdish, and records of Um Kalsum and Abdulwehab we used to listen to—until we went back (home).

180. My head was aching a little too. I knocked at the door. It was summer too, and we had to sleep on the roof—we slept on the roof. I went up the ladder, upstairs. From the ladder I had to go across a wall to the place where I was to sleep. Moreover, the wall overlooked the street. I went from there to there, my leg slipped and I fell down into the street again. When I fell down into the street again I was obliged to knock on the door again. When I knocked on the door again the household, the host, said, 'What is it?' I said, 'Really, it's only me.' He said, 'How can it be you? Just now at the door I. . . .' I said, 'Really, it is only me, if you'll believe me. It's me and I've fallen down, but nothing has happened to me. Open the door for me.' They opened the door for me and they began to laugh and they were very pleased that nothing had happened to me. Then I went back, carefully, properly, I went back to my bed and went to sleep. In the morning when I went I told this to my friends and they began to laugh.

181. A: Tipsiness often does things like that to a person. There's Ahmed, who works in the government offices now, he's very funny. Now formerly he used to drink a lot. One day he drank a lot and at night it got very late and he went home. He saw that previously their wall, the garden wall, had all collapsed but their gate was still shut. It was late at night too, and it was raining on

taqtaq la dargāka adāt, jwābī nādanawa. järēkī tir disānawa lēy adātawa ba qāimī, ba tūfāi. dāyk ū bāwka pīra faqīrakay hał as'in, alēn, 'awa kēya?' kuña alē, 'minim, lēm bikanawa.' alēn, 'ahmad, tōy?' alē, 'balē.' alēn, 'mirdūt mirē, xō diwārakān hamū ūxāwa w hīč ḥasār nīa, bō čī law lāwa nāētya žürē?' alē, 'mirdūtān mirē, ba xwā karin ēwa. natānbīstuwa la qur'ānā afarmə: *wadxulu-lb"yūta min abwābihā?*'

182. Dübāra la bābat sarxōšiawa; lam ūzānaā la yazatayakī bayāā xənimawa, alē dū ūfīq ba yakawa hał as'in, ačin bō šonēk, axōnawa hatā tawāw sarxōš abin. la pāšā birsiyān abē, alē, 'bā bičin pēčka bixōyn.' ačin bō dükānēk, mat'amēkī pēčka, lōqanta ya'nī, ka pēčka bixōn. kābrā ē, alē, 'ba xwā, namānmāwa.' yakēkyān ba ūfīqakay alē, 'ba xwā, min birsimā. mādām mini hēnāwa bō ēra, hīč nīa biyxōm, min gečkat axōm.' awīš wā azānē gāltay lagalā akā, alē, 'farmū.' sarī xōy bō ū agirē w gey axāta bardamī. awīš nākāta nāmardī, qapāl akā la geyā w aypičīfē w ayxwā.

183. Kābrāš, faqīra, ka tamāšā akā wā gey bīfrāwa baw šawa hał as'tē, ačē bō pōlīsxāna, ūkātī la sar . . . ūkāt la ūfīqakay akāt. bō bayānī ka ēnawa hōš xōyān tamāšā akan, am ūita ka agar 'araq nabwāya w sarxōši nabwāya ba hīč naw'ēk ama ūy naadā. itir wā dar akawē awa abē ba darsē bōyān ka järēkī tir baw naw'a naxōnawa ka xōyān wā lē bikan.

184. B: Dyāra dāwā la miniš akay ka ḥakāyatēki bō bigērimawa. ba xwā, ḥakāyatēki wā ūrāst ū wāqi'im la bīr nīa, faqat ḥakāyatēki bō agērimawa w wā bizānim miniš xənuwmatawa, ūrāja hał bas'rābē. alēn dū kābrā sarxōš abin hardūkyān, balām zōr axōnawa, awarja axōnawa ka la nāw jādaā ba yaktiriā, am bam lāya, aw baw lāya, hatā xalqīš nānāsin—ēn, hīn abīnīn, māj abīnīn. ka māj abīnīn am bawī tiryān alē, alē, 'ama ūrāza.' awī tir alē, 'ba xwā, wā bizānim mājna.' awīš alē, 'na wallā, mājna, ūrāz nīa.'

185. Lēyān abē ba ūrāt ū damaqālī, waxta la yaktiri bīdan. kābrāyakī ka law lāwa ēt, wā bizānim awīš sarxōš abē, pēy alēn,

him. He knocked on the gate but they didn't answer him. Once again he knocked loudly, angrily. His poor old mother and father got up and said, 'Who is it?' The lad said, 'It's me, open up for me.' They said, 'Is it you, Ahmed?' He said, 'Yes.' They said, 'Curse you,¹ all the walls have collapsed and there's no garden wall at all, why can't you come in that way?' He said, 'Curse you, you really are asses. Haven't you heard that it says in the Koran, "and enter the houses by their doors"?'²

182. Again about tipsiness. Recently I read in a Baghdad newspaper, it said that two friends set off together and went to some place and drank until they were completely tipsy. Afterwards they became hungry and (one of them) said, 'Let's go and eat some (sheep's) trotters.' They went to a shop, an eating-house for trotters, a restaurant in other words, to eat trotters. The fellow came along and said, 'Really, we have none left.' One of them said to his friend, 'I really am hungry. Since you've brought me here and there's nothing for me to eat I shall eat your ear.' He thought that he was joking with him and said, 'Pray do.' He held his head forward for him and put his ear in front of him. The other one made no bones about it¹ but snapped at his ear and severed it and ate it.

183. When the poor fellow saw that his ear had been cut off he got up, at that time of night, and went to the police station and made a complaint about him, about his friend. Towards morning, when they sobered down, they realized that if it hadn't been for arrack and tipsiness this thing could never have happened on any account. So it turned out to be a lesson for them, that another time they shouldn't drink in such a way as to do this to themselves.

184. B: Obviously you want me to tell you a story too. Well, I can't remember an actual true story such as that, but I'll tell you a story and I imagine I've read it, it's probably made up. They say that two fellows both got drunk, but they really drank a lot, so much that they were coming along the road with one another, one on this side, one on that side, and couldn't even recognize people—then they saw the thingummy, the moon. When they saw the moon one said to the other, 'This is the sun.' The other one said, 'Well, I think it's the moon.' So he said, 'No you're drunk. I think this is the sun, not the moon.' The other said, 'No indeed, it's the moon, not the sun.'

185. It turned into a quarrel and a fight and they were about to hit one another. Another fellow came along from the other

alēn, 'kābrā, wara, ba ēma bilē ama māṇa yā ūrōza?' alē, 'ba xwā, minīš wakū ūwa yaribim, xalqī am šāra nîm, nāzānim ama māṇa yā ūrōza.' minīš am ḥikāyatī sarxōša azānim, jā nāzānim wāqī'aya yāxūd xō-haṭ-basta.

186. Ḥikāyatī dū šēti bō bikam. alēn la šētxānayakā dū šēt abē, am šētāna la šētakāni tir naxtēk bāštir abin, 'aqlyān. amāna jēgāyakī bāšyān bō dā anēn, faqaṭ am dū šēta ayānawē bizmārē dā kutin. bizmāraka, yakēkyān, šētaka ayawē dāy. kutē faqaṭ ba sara pānakayā dāy akutē. lēy adā, lēy adā, tabī'i nāčeta nāw dīwārakawa, nāčaqēta dīwāraka. kābrāy šētay tiriš alē, 'tō, nāzāni?' ama alē, hāwār akā, alē, 'am bizmāra awānay dirusyān kirduwa xirāpyān dirus kirduwa. la jyātī am sara tīž kan sarakay tiryān tīž kirduwa.' awī tiriš ē, alē, 'ā, āxir bōya ba ēma alēn: šēta. ama am sarayān bōya tīž nakirduwa, hī am dīwāra nīa, hī dīwārakay tira. biyēna, la dīwārakay tir, lawē biyāqēna, zōr bāštir ačaqē.' ē, bizmārakay lē asēnē, aybāta dīwārakay barāmbarī, xērā xērā lē adā, ayčaqēnē w la pāšā dast akā ba pē kanīn, alē, 'čāwi lē bū, tō bē-'aqīl būy. amayān hī aw dīwāra nīa, hī dīwārakay tira.'

187. Ūrōzē malāy mazbūra qāzēk abiržēnē wa la nāw ūrōn sūrī akātawa, ba dyāriy dasī aybā bō taymūrī šā. la ūregā zōr ārazūy ačēta yakē la *qāčakānī qāzaka, qāčaka axwā. ka agāta xizmat šā, bičūkī ba jē aēnē wa dyāriaka pēškašī pāšā akā. šā ařwānē, qāzēkī sūrākirāwa balām ūrānēkī nātawāwa. pāšā ba malā alē, 'malā, abīnim am qāza qāčekī nīa.' malāš alē, 'šā, qāzī am wułātay ēma hamū yak-qāčin.' šā hīč daŋ nākā, wā azānē ama maqsay hīna, qisayaka ka pilārēka la xōy bigirē, čunkē taymūr qāčekī šala. la pāš muddatēk agařēn, tamāšā akā pōlē qāz lawē abē, hamū qāzakān la sar yak qāč ūrō wastāwin. malāš qāzakān pīšānī pāšā adā wa alē, 'sułtānim, tamāšā farmū, am qāzāna gişt yak-qāčin. dyāriakay minīš lam qāzāna bū.' aw hala pāšā bō qāzakān ūrō awašēnē, awānīš la ḥaybatā la sar dū qāč ařōn wa haṭ ēn. pāšā alē, 'bizāna malā, giştīyan dū-qāč būn.' malā alē, 'qurbān, minīš wahā ba tūřāi dārē bō tō biwašēnim tō čwār qāčit abē!'

direction. I imagine he was drunk too, and they said to him, 'Come here, fellow, tell us whether this is the moon or the sun.' He said, 'Really, I'm a stranger like you. I don't come from this town. I don't know whether this is the moon or the sun.' This 'drunk' story I know, but I don't know whether it's true or made up.

186. I'll tell you the story of the two madmen. They say that there were two madmen in a madhouse, and these madmen were a bit better than the other inmates, their intelligence (that is). They'd given them a good place (to live in) but these two madmen wanted to knock a nail in. One of them, the madman wanted to knock the nail in but he was knocking it in flat end first. He knocked and knocked but naturally it wouldn't go into the wall, wouldn't stick in the wall. The other mad fellow said, 'You, don't you know?' The first one said, shouted and said, 'The people who made this nail made it badly. Instead of making this end sharp they've sharpened the other end.' The other one came and said, 'Ha, so that's why they call us mad. That's why they haven't sharpened this end. It's not for this wall, it's for the other wall. Bring it and fix it in the other wall, it'll go in much better.' He came and took the nail from him and took it to the opposite wall and knocked it in quickly and then he began to laugh and said, 'Did you see? You were stupid. This one didn't belong to that wall, it belonged to the other wall.'

187. One day the famous Mullah (Nasiruddin)¹ was roasting a goose and fried it in fat and took it as a personal gift to King Tamerlane. On the road he had a great longing for one of the legs of the goose, so he ate the leg. When he reached the king's presence he paid homage and offered his gift to the king. The king looked at it (and saw) that it was a fried goose, but with a thigh missing. The king said to the mullah, 'Mullah, I see that this goose has one leg missing.' The mullah said, 'Sire, the geese of this country of ours are all one-legged.' The king said nothing as he thought that he meant thingummy, that it was a taunt at himself, because Tamerlane had one lame leg. After a while they were out walking when he saw a flock of geese and all the geese were standing on one leg. The mullah showed the geese to the king and said, 'Majesty, be so good as to note that all these geese are one-legged. My gift also was one of these geese.' Then the king went for the geese waving his arms and they ran off on two legs and fled in terror. The king said, 'See, Mullah, they were all two-legged.' The mullah said, '(May I be your) sacrifice, if I were to wave a stick at you like that in anger you would have four legs!'



II

WARMAWA

Wārmāwa is the name of a sub-district (*nāhiya*) of Halebje district (*qazā*), occupying the extreme south-western corner of Suleimaniye province. These texts were all recorded in the village of *Sīāra* (supposedly from **sēdāra* 'three trees', or to give the word its more common meaning, 'gallows'). Siyare is very near to the point where the River Sirwan cuts through the Beranan range of hills at Derbend-i-Khan. (It is nine miles, as the crow flies, from the ruins of the monument set up by the Sasanian King Narseh at Paikuli.) At the beginning of 1955 engineers, surveying the ground for a new road to link Suleimaniye town with the projected Derbend-i-Khan dam, had their camp near the village and it was through their hospitality that I was able to obtain these texts.

The author of the first text, Namiq, tells his own story. Aged about 19 or 20 years, and quite unschooled, he was extremely intelligent and helpful and it was a real pleasure to work with him. Some of the other War. texts were also noted down from the recordings with his help.

The *Shahname* story of 'Bézhin and Manije' was told by an older man. *Āwlqādirī Hamī*, 43 years of age, was a carpenter by trade and, having sawn off three of his fingers, was known as *Qāla kōl* 'Blunt (Abdul) Qadir'.

The next two, rather sombre stories of journeys to the 'low country' to get provisions, were told by a 30-year-old villager called *Mahmū*. The snatch of nonsense verse, 'The mice', he threw in for good measure.

The last War. text was recorded by the village's comedian, *Tōfīq*. His age was, I imagine, about 40. He plainly liked the word *mumkin* 'possible', which he repeatedly injected into the story at the most unlikely places. Where it detracted from the sense I have excised it. To finish his reel of tape he told another amusing, but quite unprintable, story about 'the wiles of women'.

Žīnī lādēī

188. M̄in nāwim nāmīqa ka 'amrim īsa nōzda bîst sâla, nōzda sâla. har la hawwalî *kařat̄ ka la dāyk bûm, la talfî, la pâš awa gaîma šaš ḥawt̄ sâl, lagal̄ ḥafiqim, lagal̄ minâlâ, minâlî ḥafiqimâ yârîm akird, gamam akird, wa la pâš awa wâm lê hât̄ amâwzyâ, ačûma lây kâr ū barx. la pâš awa la lây kâr ū barx najâtim bû wahâm lê hât̄ bûm ba wařwêrkay [wyařwyařkay] mâlî xômân, kâsibiy [kâspî] mâlî xômim akird.

189. Wa la pâš awa wahâm lê hât̄ amtwâni bičim bô šâr ū barka, bô silêmâni, bô karkük, bô halawja. wa la pâš awa wâm lê hât̄ bûm ba falâ, jûtî mâlî xômânim akird wa lagal̄ ḥafiqimâ dâim jûtîm akird. lağal̄ ḥafiqi xômâ ka jûtîm akird, waxtê ahâtîmô la jût ačûm bô sayrî am čamâna, ačûm bô râw bô am sarkâžâna. lam sarkâžâna râwim akird. wâ nizikî 'amrim čüa čwârda pâŋza sâl, amam akird.

190. La pâš ama čûm bô šârazür. dû sâl la šârazür bûm, warzêrîm akird. la pâš warzêrî wahâm lê hât̄ bânyân kirdim. 'amrim čüa pâŋza, šâŋza sâl, wâm lê hât̄ bânyân kirdim bô askarî wa la pâš askarî najâtim bûğa, awâ xalâs bûm. īsa wâm la mâlî xômâ, bûğim ba kuřa muxtâr.

* * *

191. Ka waxtê paļa nâdâ, hêma jût akayn ba wuškaward. la pâš wuškaward ka xalâs awêt hêma ba tařakâl jût akayn. la pâš tařakâl čî akayn, ka xalâs bûyn šef̄ abiřin wa la pâši šef̄ čî akayn, wardî adaynô. la pâš ward-wa-dân čî akayn, la pâš ward-wa-dân das akayn ba dâr ū dasak biřin. la pâši dâr ū dasak biřin čî akayn, hawâ hâwina, kapr akayn. la pâš kapr kirdin čî akayn, wâ waxtî dirawî jöya, diraw akayn.

192. La pâši dirawî jö čî akayn, dirawî ganim akayn. la pâši dirawî ganim xalâs bûyn këšay akayn. la pâš këša kirdin čî akayn, ayzutîn, tawâw xalâs abîn. la pâš xalâs bûn amjâr wuškaward dâ ačenînô. ama bazmî falâ'îmâna, awâ xalâs bû. la pâš xalâs-bûnmân

Village life

188. My name is Namiq and my age now is nineteen or twenty years —(say) nineteen years. Right from the beginning when I was born, in childhood, after I reached (the age of) six or seven years, I used to play with my friends, with the children, my child friends, and then it so happened that I grew up and went out to the kids and lambs. When I had finished with the kids and lambs it so happened that I became the youngster who helps about the house and I used to work in the home.

189. After that it came about that I could go to the towns, to Suleimaniye, to Kirkuk, to Halebjeh. And after that it so happened that I became a ploughboy, I used to do our home ploughing and I used always to plough with my friends. When I was ploughing with my friends, and when I came back from ploughing, I used to go to see these streams and I used to go hunting on these hills. I used to hunt in these hills. Thus my age was about fourteen or fifteen years when I used to do this.

190. After this I went to Sharezur. I was in Sharezur for two years as a farm-labourer. After the farmwork it so happened that they called me up. My age reached fifteen or sixteen years and it so happened that they called me up for military service and after my military service I was released and now I am free. Now I am at home and I have become son of the headman.

* * *

191. When the first autumn rain falls,¹ (as you know,) we plough new ('dry') land (and sow it). After ploughing 'dry' land, when it is finished, we plough land to lie fallow for a year.² After that what do we do? When we have finished we plough fallow land (and sow it). And after that what do we do? We turn it over (the seed) again. What do we do after turning it over again? Then we start cutting wood and sticks (for tools). What do we do after cutting wood? Then it is summer and we make bough shelters. After making the arbours what do we do? Then it is time for harvesting the barley, so we reap.

192. After harvesting the barley what do we do? We harvest the wheat. After we have finished harvesting the wheat we carry it and stack it. After stacking it what do we do? We thresh it, and then we have completely finished. After being finished then we sow the

čī akayn, hawā sē mānjay pāiza, ačin bō sar maraza bō diraw kirdin. xarīkīn hara kas la šenī xōmān, xarīkī maraza w zar'at ū pamū ū amāna abīn. wa la pāš ama čī akayn, ka xalās būyn tēyna mālī xōmān, bō xōmān sē mānjakay zisān dā anišin, īsrāḥat akayn la mālī xōmānā, aḥasēynō. alhamdūlilā, la xwāwa zyāya bō guzarānmān, guzarānmān zōr bāša.

193. Kuři wāmān tē hal akawē ka waxtē ačin bō rāw, bō am šāxāna, rōzī dū ḥaywān, sē ḥaywān akužin. awiš īsrāḥatēki zōr xōša bō bađanī ēma ū rā bwārdinēki zōr bāša bō hēma. wa la pāš awa čī akayn, la pāš awa dē-wa-dē akayn bō xōmān ba īsrāḥat. hamū qawm ū xizmī yakīn am pēn̄j šaš dē—siāra w čināra w birkē w 'azawān ū qāštī w ahmađ biř'na. am pēn̄j šaš dē hamū xizm ū xəšī yakīn, wa'zmān zōr xōša. īsrāḥatmān haya, zōr bāšin wa hamūmān wakū pāšā la šenī xōmānā bō xōmān rā abērīn, xōmān, šenī xōmān ba īsrāḥat azānīn.

* * *

194. Waxtē ka hēma abīn ba jāyēl, ba harzakārī ka dāwāy žin akayn, ka waxtē xarīkīn kārī xērmān hā ba dasō, žin tērīn, wusūlī hēma wahāsāna. ba rōzī čwāršamma w pēn̄jšamma hēma dañī qawm ū aqrabāy xōmān akayn, išalā la sar xēr awā šāi akayn. ka waxtē šāi ū zamāwan akayn amrēki zōr xōš rā abērīn, kayfēki zōr xōšmān haya. ka waxtē xalās abīn bar ū dwā, har la pāš čwār māj, pēn̄j māj yakēkmān, ba čwāršamma w pēn̄jšammaya, yakēkmān žin ērīn, zamāwanī zōr xōš akayn, xōš rā-bwārdinēka bō ahlī ēma w bō mawqī' ū šenī ēma, zōr xōš rā abērīn.

195. Ka waxtē dāwāy am žina akayn, waxtē dāwāy am žina akan, ka waxtē ačin žinmān adanē wa la pāš haftayē malā bāj akan, māray awiřin. ka malā māray biři širwāwiři akan, bizānin širwāmān čanē lē asēnin. ama hamūy wusūl ū rāsmī ahlī dēy siāray ēmaya. wusūlmān wahāya la nāw xōmānā. la pāš awa ka žinyān dāyē ačin jili bō kiřin la silēmāni, jili bō ērīn. la pāši awa ka hātīnō zamāwanī akayn. wusūlī zamāwanmān, dañī āwāiakamān akayn wa la pāš awa

'dry' land again. This is the manner of our husbandry, and it is finished. After we have finished what do we do? It is the three months of autumn, we go to the rice patches to harvest. We are all busy on our own land with the rice patches and crops and cotton and so on. And after this what do we do? When we have finished we come home and settle down for the three months of winter, and rest and relax in our homes. Praise be to God, there is an abundance from God for our sustenance and we live very well.

193. (Sometimes) such a lad appears among us that when we go hunting to these hills we kill two or three animals a day. That too is a very pleasant recreation for our bodies and a fine pastime for us. And after that what do we do? After that we go from village to village as a recreation for ourselves. (In) these five or six villages we are all related—Siyare and Chinare and Birké and Azeban and Qashti and Ahmed Birinde. (In) these five or six villages we are all related and we have a very good time. We have our recreations and we are very well off and we all pass our time like kings in our own place and we consider ourselves and our homes comfortable.

* * *

194. When we become youths, as young men when we ask for a woman's hand, when we are busy with the marriage arrangements,¹ and we take a wife, our custom is thus. On a Wednesday or a Thursday we invite our family and relations and, God willing, we dance for the occasion. When we have this dancing and celebration we have a fine time and much rejoicing. When we have finished, then after four or five months, more or less, one of us takes a wife, on a Wednesday or Thursday, and we have a fine feast and it is a pleasant occasion for our people and for our region and we pass the time very happily.

195. When we ask for this woman's hand—when they ask for this woman's hand, when they go, they give us the woman and after a week they summon a mullah and arrange the marriage contract. When the mullah has arranged the marriage contract they decide the bride-price, to see how much bride-price they will take from us. This is all the custom and practice of the people of our village of Siyare. Our custom is thus among ourselves. After they have given us the woman we go to buy her clothes in Suleimaniye, we bring clothes for her. After we have returned we hold a celebration for her. The custom of our celebrations—we invite our village

wa bayānīā haarpařkē akayn. la pāš haarpařkē īmjār tēyn, das akirē ba nān xwārdin wa la pāš nān xwārdin amjār ačin, būk swār akan, aywan bō mālī zāwā wa la pāš awa itir xalās bū.

196. Ka mālēkmān minālī abē hēma wusūlmān wāya ēškī *ērīn [adērīn], wakū aw ēškay ērīn pēy ēzīn gəzawān. har mālē la mālī xōmān mařek awayn, ačina mālī ama. čī akayn, gəzawānī akayn. wusūlmān wāya kulli mālēkmān law . . . panjā šast māl wīn . . . aw dē, awē bičin, wusūlmān wāya bičīn la xōšīy aw minātō, ba sarkēšiy aw māla bikayn. la bar čī ačin, la bar xōšī w žiānī aw māla awē bičin, la bar xōšīy aw māla bičīna lāy aw mināla. ka waxtē aw minālay bū čī akā, zamāwan akā la dwāiā, la xōšīā zamāwan akā. harčiyakiši ka kiči awē hīč kas ba mālyān nāčē, gøy nādanē.

197. Waxtē yakēkmān ka akawēta hilākat, ka kawta hilākat ahli āwājikamān hamū yaka-yaka w dwān dwān ū čwār čwār ačina mālakay. la bar čī ačin, la bar xātirī aw āzārdāray ka zōrī pē xōšā w sāhēwī aw āzārdāra zōrī pē xōšā, la bar awa ačin xwāyš pēy xōšā. ka waxtē kawta hilākat, hilākatēkī zōr *saxt, čī akayn, aw malā čī akā, bāñ akayna aw malā yāsīnī bixonē. la pāši aw yāsīn xwandina agar najātī biwē [būč] xwā ūahmī xērī lē akā, xās abētō.

198. Agar xāsīš nabūō, awā 'amrī dirēž bō jamā'atī hāzirīmān wa jē ētē. wa la pāš awa čī akayn, xalqī ahli āwāimān dū gawramān bāñwāz akā, ačin bardī bō ērīn wa bāqīsmān ačin, qabri bō akanin. wa la pāš awa čī akan, ka waxtē aw janāzayān našord, aywan, taslimī akan. la pāš taslim kirdin malākamān talqīnī akā w wa jamā'atī islām, ahli dēkamān, wa jārē fātiħay bō dā aðan ū agařēna dwāō wa la pāš awa ba ūořī dwāiňā tā'zēy bō dā anēn hatā da dwāňza šaw.

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199. Wa la šōnī ēma, dēy siāra, yakēkyān xōm, min jārē milkī xōmāna, hāziria, wā wa dasmānō. wa bāqīmān, niwamān hamūy milkī xōyatī, hīč kas nātwānē ziłm ū zōrmān lē bikā. wa maxsad

and then throughout the morning we have a round-dance. Then, after the round-dance, the eating begins and after the eating then they go and mount the bride and take her to the bridegroom's home and after that it is finished.

196. When one of our families has a child it is our custom to stand guard over it,¹ and when we stand guard in that way we call it 'goezewan.'² Each one of our families, we take a sheep and go to the house of this one. What do we do? We make a 'goezewan' for him. It is our custom, each of our families in the . . . we are fifty or sixty families . . . (in) the village, we must go, it is our custom to go, rejoicing for that child, to visit that family. What do we go for? We must go for the joy and the (new) life in that family, for the joy of that family we go to that child. When (the father) has that child what does he do? He holds a celebration afterwards, he celebrates for joy. Whenever anyone has a daughter, however, nobody goes to their house, they take no notice.

197. When one of us falls ill, when he has fallen ill all the people of our village go to his house by ones and twos and fours. Why do they go? For the sake of the sick man, because it pleases him greatly and it pleases the one responsible for the sick man, and we go because it is pleasing to God also. When he has fallen ill (with) a very severe illness, what do we do? What does the mullah do? We summon the mullah to recite the Yasin¹ for him. After that recital of the Yasin, if he should be delivered (from sickness) then God has mercy on him and he recovers.

198. If he does not recover then he passes away.¹ And after that what do we do? The people of our village summon two big men from among us and we go and bring stones for him, and the rest of us—they go and dig a grave for him. And after that what do they do? After they have washed the corpse, (as you know,) they take it and commit it (to the grave). After the committal our mullah prays for the dead man and with the faithful congregation, the people of our village, (all) together recite a Fatiha¹ for him and then return (home), and after that, on the next day, they hold a period of mourning for him for ten or twelve nights.

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199. In our place, the village of Siyare—I am one of them myself—at the moment the property is our own, in our own hands. And as for the rest of us, half of us all have their own property, nobody can

čia, la bar awa ka milkī xōmāna w hī bāwbāpīra gawramāna. wa har kasēkišmān *zawīnī [zabīnī] nawē biyekēlē kasī tirmān haya la āwāiakā—pyāwēkī wakū āwrahmānī mahmū haya, zawīy haya, yakēkī wakū hamadəmīnī fatāh haya, zawīy haya—wa zalāmī sāhēwī jūtakānī tir ačina lāy, tašabūsī pē akan, ayāndanē, ayānkēlin.

200. Wa bāqīši harcī *zawīnī [zamīnī] das nakawē w naywē ačina sar sinūrī birkē w čināra, zawī akēlin. wa 'arzī har kasēk bikēlin, hī kasēkī wakū šēx rāzā bikēlin. wa la pāšī awa zakātī adanē, la bēhī 'arzakā yān zakātī adanē yān pyāwatīyān bōy haya. wa šonēkī wakū kānī čarmūy āwlqādīrī miḥamma bağış, milkī miḥamma bağa wa falā'akānī hamūy aykēlin wa zakāt ū tāpōy adanē. har kasēkišyān ka *zawīnī xōyānī biwē jiřtī bō ū akēšin, gōlēki nādanē wa wāsita čia, 'arz ū āwī bāwbāpīrī xōyāna. wa agar aw bağzādāysha lam waxtā bāš wē la nāw miskēnā ama zōr bāša, agar xirāwiš wē hič miskēnē ba dasiō ūzī nīa w jē ēlē, ačē la šonē tir, milkī bağzādāy tir akēlē.

* * *

201. Awā hēma sē kas ūw akayn la mawqī'ēk ū šonēkī zōr xōšā, wā xarikīn ūw akayn. bałē, awā ḥaywānēkim kušt, ka waxtē ḥaywānakam kušt dām ba kōlī zalāmē la ūfīqakānimā, birdī la sar āwēkī xōš la šonēkī xōšā, amānawē das bikayn wa īsrāħat kirdin wa mawqīħēkmān bō aw dyārī kirdīga, bičēta sar aw mawqīħa, dā binīšē wa hatā ēmayš ačina sar aw mawqīħa. tasādūf wā ū kawt la dwāy aw sē ḥaywānī tirmān kušt, wā bū ba čwār ḥaywān, birdmāna sar aw aw ū mawqīħa.

202. Ka čūyna sar aw āw ū mawqīħa, dā nīštīn, īsrāħatmān kird ba hawasī xōmān wa la pāš īsrāħat kirdin ḥaywānakamān hał girt, nārdmānō. la māl hēsirēkyān hāwird, ḥaywānakānyān lē nīā. wa la pāš awa ūzī la pāš nīmařō, hēmayš bō xōmān gařyāyn bō ūšāwawa w ūmān abwārd, hatā damī 'asr ū xōrāwā ūmān bwārd, ūmān kawt la tāšēkī zōr nāřāħat. harčanmān kird baynēk māynō, ūmān naw, xalās nabūy়।

203. Waxtē ka gařyāynō xalās nabūy়, šawmān ba sarā hāt, kawtīna nāřāħatī. la pāš aw nāřāħatī la āwāiō hātin ba dwāmānā.

oppress or coerce us. And what is (my) meaning? Because it is our own property and that of our ancestors. And whoever of us has no land to plough, there are others of us in the village—a man like Abdurrahman Mahmud, he has land, and one like Hamed-Emin Fettah, he has land—and the other men who own a plough and pair (of oxen) go to them and importune them (until) they give them land to plough.

200. And as for the rest, whoever do not obtain any land, they go to the boundary of Birké and Chinare and plough land. And whose-ever land they may plough, (say) they plough that of someone like Sheikh Riza, afterwards they give him a tithe—as payment for the land they either give him a tithe or repay him by service. But a place like Kani Chermu of Abdulqadir Muhammed Beg is the property of Muhammed Beg and his peasants plough it all and give him a tithe and rent. But whoever of them have their own land, they blow him (the Beg) a raspberry, and not a whit¹ do they give him. And for what reason? Because the land and the water is that of their ancestors. And if the Begzade is good to the peasants at this time so much the better, but if he is bad no peasant is satisfied at his hands and he leaves and goes to another place and ploughs the land of another Begzade.

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201. Well, there were three of us out hunting in a very pleasant place, busy hunting. Yes, and I killed an animal, and when I killed this animal I loaded it on the back of one of my friends and he took it to a pleasant stream in a nice place—we wanted to take a rest and we had pointed out a place for that—he should go to that place and sit (and wait) until we too should go that to place. By chance it so happened that after that we killed another three animals, making four animals in all, and took them to that stream and that place.

202. When we went to that stream and that place and sat down we rested to our (hearts') content and after resting we took up the animal(s) and sent them back. They brought a mule from home and put the animals on it. And after that it was afternoon, we went back to the hills and passed the time until evening and sunset, then our way led us to a very difficult cliff. Do as we might we were held up, we had no way (out) and we did not get away.

203. When we returned we did not get away and night fell upon us and we got into difficulties. After that trouble they came after

ka waxtē hātin wa dwāmānā wutyān, ‘bō wātān ba sar hāt, bō kawtina īsa?’ wutmān, ‘balē, šonmān kawta saxtēkī wakū hawāsalér, ūgāmān naw bigařeyna dwāō, šonakamān zōr saxt ū nāřahat-ū. balē, awā šawišmān wa sarā hāt, wāmān bō ū kawt.’

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204. Wuxtē ka quram dar čū xōm ū birā gawrakam, ka quram dar čū min la pēši awā, mānjē la pēš aw bānyān kirdim. wa la pāš awa awišyān bāj kird wa hardükmān ka čüyna lāy ūaisi tajnī—ūaisi tajnī hāta ‘āzabān—wa lawē, ka ūasmyān girtin, wutyān, ‘balē, itir ama nāwī askarītāna hātiğatō.’ balē, bāša, nāwī askarīmān hātiğatō. hēma dū birā čōn hardükmān ba ġärē bigirēyn, bimānkan ba askar? wutyān, ‘nākirē, hardüktān nākirēn ba askar. yakēktān akirēn ba askar, yakēktān adirēnō ba bāwktān.’ wa la pāš awa nārdīnyānō hatākū šaš mān.

205. La pāši šaš māŋ la qalijaō, la naḥyay wārmāwa, markazi qalija, bānyān kirdin, wutyan, ‘awē hašt nō ŋōzī tir bičin bō halawja wa la yakī māŋjī ḥawtā bičin bō halawja.’ ka čūyn bō halawja, čūyna halawja lāy ḥaīsī tajnī, čōnī jwāw dāyn, birdinyān, fahṣyān kirdin. la pāš fa’s kirdin yakī sē ḥasmyān pē girtin. la pāš awa ka yakī sē ḥasmyān pē girtin, lawawdwā ta’jilyān kirdin hatā dū sālī tir.

206. La pāš dū sālawdwā ham bānyān kirdim la nahyay wārmāwa
- - - ū nārdimyānō bō lāy rāīs tajnī bō halabja. wa la pāš awa iznī
dām, wutī, 'awē biřoy,'—la ūzī pēnüşammū iznī dām—'awē ūzī
şammū la mālī xotān biřoy bō silēmānī, ūzī yakşamma la tajnī
silēmānī hāzir bī.' wa ūzī yakşamma la tajnī silēmānī qāfyān
kirdim, kirdimyān ba askar, ba dāyiļi fawjī tadribyān kirdim wa
tā'inyāna sar fasili haşt xistim. şaw la fasili haşt būm, hātā baynē
da pānza bīst şaw.

207. La pāš da šaw, pānja bīst šaw naxōšinēkim girt. la pāš naxōšinaka injāzay da šawyān dāmē, hātimō wa la pāš awa ūōimō, čūmō bō silēmānī bō fawjī tadrīb. la pāš awa yānza šaw la fawjī tadrīb māmō wa la pāš awa bāwkim wutī, 'badali bō adam.' ka aw

us from the village. When they came after us they said, 'How did this befall you? Why did you let this happen?' We said, 'Well, we chanced to come to a difficult place, like Hewaselér,¹ and there was no way for us to get back and the place we were in was very difficult and unpleasant. Yes, and then night fell upon us and this happened to us.'

* * *

204. When my number came up¹—myself and my elder brother—when my number came up they called me up a month before him. And after that they called him up too, and when we both went to the recruiting officer—the recruiting officer came to Azeban—and there, when they took our photos, they said, 'Well, here are your names come up for military service.' Yes, all right, our names have come up for military service. How can we two brothers both be taken at the same time, to make us soldiers? They said, 'It cannot be done. Both of you cannot be made soldiers. One of you will be made a soldier, and one of you will be given back to your father.' And after that they sent us back for six months.

205. After six months they called us up from Qalije, the headquarters of the sub-district of Warmawe, and said, 'After another eight or nine days you must go to Halebjé and you must go there on the 1st of the seventh month.' When we went to Halebjé, we went to the recruiting officer at Halebjé, as he had told us, and they took us and (medically) examined us. After the examination they took three photos of us each. After they had taken three photos of us each, thereafter they deferred us for another two years.

206. After two years they again called me up from the sub-district of Warmawe and sent me back to the recruiting officer at Halebjé. And after that he dismissed me and said, 'You must go,' —he dismissed me on the Thursday—'on Saturday you must go from your home to Suleimaniye and be present at the Recruiting Office in Suleimaniye on Sunday.' And on Sunday they enrolled me¹ at the Recruiting Office in Suleimaniye, made me a soldier, entered me in the Training Battalion and posted me to 8 Platoon. I was quartered in 8 Platoon for a period of ten, fifteen, twenty nights.

207. After ten nights, fifteen or twenty nights, I fell ill. After the illness they gave me ten nights' leave, I came back (home) and after that I went back to Suleimaniye to the Training Battalion. After that I was in the Training Battalion for eleven days and then my father said, 'I shall buy you out.'¹ When he said, 'I shall buy you

wutî, 'bađali bō adam,' minîš wutim, 'qabûlim nîa bađalim bō biday.' wutî, 'nâkirê, awê bađali bō bidam.' wutim, 'balê,' la lây aw, 'bađalim bō bida.' ka la pâš awîš xôm naqlî fawjî tânî kird la karkük—fawjî tânî, liwâ râbah kird la karkük wa la pâš awa sê mânjakam askarî la karkük tawâw kird. la pâši sê mânjaka badalim dâ, taskaram war girt û hâtîmô. xalâs.

Bêžin û Manîja

208. MAMLAKATÊ haya pêy alên mamlakata jâw. mamlakata kârbaraz zör têrê ba başar û ba falâ'at û ba kasâbat û hamû san'âtêkyân das akâ ba xwârdinî. alên, 'êma har wâ čaka biçin bō lây tîrâb, bô lây kay kâüs şâ, başkam am dardamân darmân bikâ.' hal asin, čan fişsipiyakyân, ačin bô lây kay kâüs şâ.

209. Ka ačin kay kâüs şayş dûrbînçiyakî haya, gurgînî nâwa, gurgîn wâ ba sar bâlaxâna w hasâra tamâşâ akâ, êzê, 'ay şâhim, bâzê xalqân hâtîn, sar ba xâkawa w ba bâlî basta w hasra'nâkawa, hamû xôyân girtîga la quř.' ây, ka ačina barô, ačina xizmatî şâ, êzin, 'ay pâšâ,

ba dastî xûgân zör zör zabûnin,
jê milkî tûrân hawâlay tûnîn.
umêdmân ba tô, ay şay sâhêb *tâj,
čârmân nâčâra, bimânska 'ilâj.'

210. Kay kâüs şayş lawyâ alê, 'kê atwâñê biçê bô am harakata w bô am wa'ziata, da'bî bikâ, la sar amâna čiy awê min la dînyâ aydamê.' bêžin alê, 'balê, min.' 'umrî hawt sal awê, bêžin. la pâşanâ rôsam, ka lawê xâlîyâsî, rôsamî zâl, şaqâzilêkî lê ađâ, alê, 'hatîwi nañfâm, tô ba şan û bâhûy xôtâ aparmüyto wa yâ xud ba xaznay zôri şâ, ba tamâhî xazna akawît'

211. Awîş lawyâ tin awê, alê, 'ay pâšam,
ba qisay gîw diñ madarô ba tañ,
sipâm bô rîk bixa w min ačim bô jan.'
hal asê, alê,
awana nûsîn hôrdû ba 'âm
qâxaz namanin û qałam bû tamâm.
dâyân la dahöî, hôrdû xurôsâ,
la nâlîy aspân sarzamin jôşâ.

out,' I, for my part, said, 'I will not let you buy me out.' He said, 'It cannot be (otherwise), I must buy you out.' I said, 'Yes,' to him (to please him), 'buy me out.' Then I got myself transferred to the 2nd Battalion at Kirkuk—2nd Battalion, 4th Brigade—and then I completed (my) three months' military service at Kirkuk. After the three months I bought myself out, took my discharge certificate, and came back home. That is all.

Bézhin and Manije

208. ONCE there was a country called the country of Jao.¹ In this country the boars were destroying the people and the husbandry and the trade and beginning to devour all their works. They said, 'It were best for us to go to Tirab, to Kei Kaus Shah,² perhaps he may remedy this our affliction.' Some of their elders rose and went to Kei Kaus Shah.

209. Kei Kaus Shah had a look-out¹ called Gurgin. When they came Gurgin was on the balcony and the wall watching and he said, 'Majesty, some people have come with dust on their heads, downcast² and woebegone, and they have all covered themselves with mud.' When they went before the king they said, 'O king,

We are greatly oppressed by the hogs.

We (in) the country of Turan have been cast into a wilderness (?).

Our hope lies in you, O noble king,

We have no (other) remedy, do you help us.'³

210. Kei Kaus Shah there and then said, 'Whoever can go for this affair and settle it, for the sake of these people I shall give him whatever in the world he wishes.' Bézhin¹ said, 'Yes, I (can).' Bézhin was seven years of age. Then and there Rostam, son of Zal, who was his uncle, gave him a slap and said, 'Ignorant child,² do you trust in your own strength, or are you covetous of the king's great treasure?'

211. Then (Bézhin) became angry and said, 'Sire,

Do not upset yourself with the words of Giw,

Make an army ready for me and I shall go to do battle.'

(The poet) says,

'They wrote so much for general mobilization

That no paper remained and the pens ran out (?).

They beat the drums and the army raised a shout,

The very earth boiled from the shoes of the horses.'

hał sān ba sıpā w ba laškirēkī zōrō w gurginīš, ka dūrbīnčiy kay kāūs šāya, lagal xwayānā birdyān ka āyakū bēzin mināla, nafāma, bō muhāfazay harakatī bēzin, ka wā gurginī lēlā bē, pyawēkī dinyādīwa w āqīla.

212. Hał sān, čūn, gaistina mawqī'aka. la mawqī'aka ka dā ništin pēy wut . . . la daštēkī wāā čādiryān hał dā, wutī, 'tō bēra šonī am barāzāna, pēšānim bīda, bizānīn koya.' awīš hał girtin, laškirakay bird, xwayān xēmayān hał dā la daštakā. laškirakay bird, ūy kirda bēša, wutī, 'ay šāhim,

ay bēshay 'azim, sanj waxtī sār,

dāim tyā kawtiğin hazār dar hazār.'

213. Kâtē awīš hał sā, barğekī zirçeliy pōšā w kirdīa bar xōy ū ūy kirda wēšaka bō kuştīn barāzakān. yakānaya jyā bū lēyān, lütēkī dā la bēzin. ka lütēkī dā la bēzin, bēzin wāy azānī yakānaka aykužē. ka diqatī kird wakū zalāmēkī zōr ba-harakat čolaka pāsārya biğirē wā sarī wa alqay zirē w hīnakay, ba lāshay gîrsyā w dasī kird ba palafîrē, hiči pē nakiryā. barāzaka wa-harakat bū. awīš wutī, 'mādamakū ēwa ama harakat ū jürhattāna hatā yakēktān la mamlakata jāwā bimēnin min am mamlakata jē nāēlim [nāyałim] ū das akam ba kuştintān.'

214. Aw ūoža tēyān kaw^t, čwār sa^d w haftā yakānay lē kuştin, nērakānyān. la pāš aw čwār sa^d w haftā awānay tiriš, firay tir, hīnī wurd ū hīnī anwā'i tiri kušt. ēwāra gurgin wutī, 'min har wā čāka. harči dāyray kay kāūs šā hiči naytwānī bičē, am harba bikā. am mināli šaš sāla ka hāt ū am harakatay kird, ka mādam wā bū ēma haftā w awana pālawānī kuştin. čan wazir ū nāib ū wakil ū wukalā, ēma hamū nān-biřyā awīn, tanyā am şaxsay basa. har wā čāka biyfawtēnim.'

215. Hał sā, čū, sūratī manijay kiči šāy afrāsyāwī pē bū, wakū isay xōmān şaw ka hātina čādirakaō sūratī manijay pēšān dā w wutī, 'hunar nīa kuştīn barāz, hunar amaya tō sāhēbī amam bō payā bikay.' awīš hał sā, ka čāwī kaw^t ba sūratakā ānan bēhōš kaw^t, bēzin. ka bēhōš kaw^t wastī ba sar bārgirēkā w birdī la ma'iyatī [ma'ēti] šāy afrāsyāwī turk, la şārā lawē birkī dā.

They rose with a great army and they took Gurgin, who was Kei Kaus Shah's look-out, with them also, because Bézhin was a child and ignorant, so that Gurgin, a wise and experienced man, would be with him to supervise Bézhin's actions.

212. They rose and went and reached the place. When they settled in the place—they pitched their tents in a plain like this—he said, 'Come to the place of these hogs, show me, let us discover where they are.' He took them up, took the army, and they pitched their tents in the plain. He took the army and went towards the forest and said, 'Sire,

This great forest, rock of the cold age (?),
They have constantly gone into it in thousands.'

213. When he too rose he put on a suit of armour and set out for the forest to kill the boars. One boar detached itself from (the others) and struck at Bézhin with its snout. When it struck at him with its snout Bézhin thought that the boar would kill him. When he looked, like a very powerful man catching a sparrow, its head caught in the rings of his armour and thingummy, his body, and it began to struggle, but it could do nothing. The boar was powerful. He, for his part, said, 'Since you have so much strength and daring, I shall not leave this country so long as one of you remains in the country of Jao and I shall set about killing you.'

214. That day he fell upon them and killed four hundred and seventy boars, male ones. After those four hundred and seventy he killed many others, small ones and other kinds. In the evening Gurgin said, 'This would be best for me. Of all Kei Kaus Shah's retinue no one was able to go and fight this battle. This six-year-old boy who has come and done this deed—since he has done this he has destroyed us seventy-odd champions. As many viziers and deputies (as there are), we shall all lose our livelihood, and this person alone will be enough for (the king). It would be best for us to destroy him.'

215. He rose and went, and he had a picture of Manije, the daughter of Shah Afrasyab, with him, and at night when they came to the tent, as we are now, he showed him the picture of Manije and said, 'There is no virtue in killing boars but, if you were to produce the original of this for me, there would be virtue in that.' Bézhin rose and when he beheld the picture he immediately fell unconscious. When he fell unconscious (Gurgin) tied him on to a pack-horse and took him into the territory of Shah Afrasyab the Turk and chucked him down in the town there.

216. Ka la šārā birkī dā tasāđuf sar ḥawz ū āw ū gulbāxī manijay kiči šā afrāsyāwī kird. la pāš awa manijay kiči šā afrāsyāw bayānī ka ḫōz bū kārakarēkī nārd, čū āwī bō bērē, das ū damī bišōrē. kātē ka dīqatī kird jwānēkī zōr 'ajāib, zōr läiq la sar am ḥawz ū guł ū gułzāra kawtiğā. kārakar la bar jwānī ū nizāfat ū puxtīy aw kuṛā, la bar šīrīnīy aw kuṛā hīc ūrey dāgir nakird biřwātō, lawē awiš bēhōš kawt.

217. Yakē tirī nārd ba dwā, awiš har hākazā, har bēhōš kawt lawē, tā žinēkī nārd wa dwāyā. žinaka jwān-'umr nabū, kāmil bū, aw dilī kamtir bū. hał sā, āwī bird ū gařāyāō, čū bō lāy manijā. awiš ta'xīr bū, la waxtī xōyā nařōištō. wutī, 'hay wahā-wahā-lē-kirāw, bō čī diraj hātītō?' wutī, 'ay xānim, wā lawē yakēk kawtiğā la bin ūrēhānay paldēz,
ūrēhānay paldēzī birdiğā la bēz.'

218. Amjār manijā xōy hał sā ka am šōrat ū nāwī bīst, am kārakarāna bayānyān kird bam kuṛāō, xōy hał sā, hāt bō sar ḥawzaka. ka dīqatī kuřakay kird ū jwānīy kuřakay kird hākazā xōyšī wakū awān mīqdārē bēhōš kawt. la pāš bēhōšī amjār ka hōšī hātō wutī, 'xāanaxirāw, xwā bitgirē! tō čōn twāniğta, hātī ba sar xākī bāwkī minā ū hātīta sar ḥawzī min? šā afrāsyāw pēt bizānē bayānī palpalit akā.'

219. Awiš pēy wut, 'agar asp ū čakim abū ba lāō, gunī bārgīrakam šāy afrāsyāw, faqał bilēm čī? īsa hīc sīlāhēkim pē nīa, miniš bē-dasalātīm wakū tō.' hał sā, birdīa hōdakay xōy wa najārī hāwird, la nāw hōdakay xōyā sanūqēkī dirus kird, la nāwō kililī hał agirē w dā axiryā. hatā čil šaw ba šaw ba yakō būn ū ba ḫōz ačūna nāw sanūqakaō w qiflī la xōy dā axist. pāš čil šaw muxtārī miḥalaka pēy zānīn.

220. Ka muxtārī miḥalaka pēy zānīn čū, xabarī dā wa šāy afrāsyāw. ka xabarī dā ba šā afrāsyāw, šā afrāsyāw birāzāyakī bū, garšāwzīnī nāw-ū. hał sā, čū, nārdī, garšāwzīnīš ba tamāy manijā bū. aw nayēlā, manijā šūy pē naakird ū šā afrāsyāw xōy

216. When he chucked him down in the town he chanced on the pool and garden of Manije, daughter of Shah Afrasyab. After that, in the morning, when day broke, Manije, daughter of Shah Afrasyab, sent a maid-servant (who) went to fetch her some water to wash her hands and face. When she looked (she saw that) a most extraordinarily handsome young man had fallen by that pool and flower-garden. Because of the beauty and cleanliness and maturity and sweetness of that boy the maid-servant could command no way of returning, she too fell senseless there.

217. (Manije) sent another after her and she fell senseless there in just the same way, so she sent a woman after them. The woman was not young, but mature and less susceptible. She rose and took the water and went back to Manije. Even she was delayed and did not go back in the right time. (Manije) said, 'Trollop,¹ why are you late coming back?' She said, 'O madam,

There is one lying there among the sweet herbs of the garden, (Who) has put them all to shame (?).'

218. This time Manije herself rose, when she heard this reputation which the maid-servants related of this boy, she herself rose and came to the pool. When she looked at the boy and (saw) his beauty she too fell senseless for a while, just as they had. Then, when she recovered her senses, she said, 'Wretch, may God take you. How could you, how did you come to my father's country and to my pool? If Shah Afrasyab finds out about you in the morning he will chop you up.'

219. He said to her, 'If I had a horse and arms with me I'd snap my fingers at Shah Afrasyab,¹ but what can I say? Now I have no weapon on me, I'm just as helpless as you, (a woman).' She rose and took him to her own room and brought a carpenter and in her own room she (had) made a chest, which was shut and locked from the inside. For forty nights they spent the nights together and by day they would go into the chest and she would lock herself in. After forty nights the headman of the quarter found out about them.

220. When the headman of the quarter found out about them he went and informed Shah Afrasyab. When he told Shah Afrasyab—Shah Afrasyab had a nephew called Gershyawzin¹—he rose and went and sent (someone for him). Gershyawzin too was suing for Manije's hand. She did not permit it—Manije would not marry him—(although) Shah Afrasyab himself was ready to give her to

aydāē [-dāya], ka garšyāwzin birāzāy šā afrāsyāw-ū. manīja šūy pē naakird.

221. Hał sā, ka waxtē pēy zānī garšyāwzin birdī bō mayyān, lawē la mayyānā wutī,

‘biywan bō bāzār, guzargay ‘attār,
biykan la gey alqay laqamī dār,
nānī biwiřin [būřin] la ūy ūostgār.’

ba bizmārī firaŋ

gœčkayān dā kutā ba qad̄ dīwārā,
jārī dā ba ahli bāzārā,

‘hač kas danika jöyakī pāšāy xwārdiga lāzima hač kas bō xōy bidā lam kuřā.’

222. Law waxtayšā pīrānī waysa hāt̄ ba sarā, wazirī šā afrāsyāw bū. pīrānī waysa pēy wut, ‘āyakū tō xuškazāyakī ūosam bam anwā’ a ba hatīw ū matīwī bāzār akužit̄, xō ūosam māğā, jā dwāy čī akay, la kō dā anišī, la kō xōt̄ ašārītō? ūosam mērda w yaxsirī wa kuna mēxē ačēta xwārō.’ awiš pēy wut, ‘har waxtē das biđama gurzī gāwsarī čī ūosam ū čī guni bārgirakam, lāy yakēka.’ wutī, ‘pāšā, lāzim nākā bam ḥakāyatāna. min nimakxōrday tōm, čan sāla lēt̄ tōā ‘amrim sarf kirdiğa wa ista ḥaz nākam la fawtāndini. wallāhī, ūosamī zāl ūšay šā afrāsyāw ū milatī turk la sar ‘arzā nāčē [nāyařē].’

223. La pāšānā ka ūijāy lē kird wutī, ‘biywan,

biyxana zīnān, jēy tārīk ū taŋ,
biyঃpērin ba das awlāy aržāŋ.’

birdyān, zīnānēkyān kird ū la nāwařāstī bāzārā la mawqi’ēki zōr qāimā sipārdyān ba das šāš ḥawt̄ ḥaras, ḥarasakān pēyān awutin armanī. armanī būn ka mazbūt̄ ū ka šā afrāsyāw xōši ġarak būn, ka sāq-ū lēlīā. čan miqdārē lawē ḥaras wa dyāriwa dā ništiwin, nōbatyān girt šaw ū ūož.

224. Kullī sālē dav’ayē, kay kāüs šā jāmī jahānnāmay bū, la nawřōzā kullī sālē dav’ayē tamāšāy akird. ūozekyān gīwī bāwkī bēzin hał sā, čūa lāy ūosamō, wutī, ‘ay ūosam, min sūtyāğim bō am kuřimō w biržyāğim bō am kuřimō, zōr yādī [yāy] am kuřima akam. har čōnē mašhūra ka šā afrāsyāw kuštiğyasī [kuštiasī] garakima

him, because Gershyawzin was Shah Afrasyab's nephew. Manije would not marry him.

221. Gershyawzin rose and when he found out about (Bézhin) he took him to the arena and there, in the arena, he said,

'Take him to the market, to the alley of the perfumers,
Put the (slaves') wooden ring in his ear,
Cut off his daily bread.'

With nails¹

They pinned his ears to the wall,
And made a proclamation to the people of the market,
'Whoever has eaten a single grain of barley of the king's must strike
this boy.'

222. At that time Piran, son of Weise, passed by—he was Shah Afrasyab's vizier. Piran said to (the king), '(If) you are going to kill a nephew of Rostam's in this way at the hands of the rabble of the market, (when) Rostam himself is still alive, what are you going to do afterwards, where will you settle, where will you hide yourself? Rostam is valiant and his captives will go into a nail hole (when he has finished with them).' He said to him, 'Whenever I put my hand to my ox-headed mace I snap my fingers at Rostam.' (Piran) said, 'Sire, there is no need for these stories. I have eaten your salt, for many years I have spent my life with you and now I do not want to see you destroyed. By God, Rostam the son of Zal will not leave Shah Afrasyab's race or the Turkish nation on the face of the earth.'

223. Afterwards, when he had begged (the king), he said, 'Take him,

Throw him into a dark and narrow dungeon,
Give him over to the offspring of Arzheng.'¹

They took him and made a dungeon and right in the middle of the market in a very strong place they gave him over to six or seven guards called Armenians.² They were Armenians and strong and favourites of Shah Afrasyab, they got on well with him. For some time the guards settled down there in sight of him, keeping watch.

224. Kei Kaus Shah had a goblet which showed the whole world.¹ Once every year at Naoroz he would look into it. One day Giw, the father of Bézhin, rose and went to Rostam and said, 'Rostam, (my heart) is burning for my son and I think of him a great deal. Although it is said that Shah Afraysab has killed him, I want you to go to Kei Kaus Shah and get him to look into the

bičīta lāy kay kāūs šā, tamāšāy jāmī jahānnāma bikā, bizānī āyakū am kuři mina māṛga, namirdiḡa.'

225. Ŧōsamī zālīš hal sā, čūa lāy kay kāūs šā, pēy wut, 'kay kāūs šā, tō läzima imrō ka wāday jāmī jahānnāmaya tamāšāy bikay, sar-'arz ū žer-'arz bigařey, bizānī bēzin māṛga wa yākū kužryāḡa, mirdiḡa.' awīš čū, la saḥrāyakā, la girdēkī āwā barz tamāšāy jāmī jahānnāmay akird, čū, Ŧōsam lēliā čū. wutī, 'ay Ŧōsam, harčī sar-'arzē gařyām, ba xwā, bēzinī tyā nīa.' wutī, 'žer-'arzim bō bigaře.' tamāšāy žer-'arzi bō kird, miqdārēk gařyā, miqdārawdwā tōskē pē kaninī hāt, xanaya girtī, wutī, 'čīa?' wutī, 'wallāhī, wā la šāri šā afrāsyāwa, wā la zīnāna.'

226. Wutī, 'tagbir čīa?' wutī, 'har awana mābē, tagbirakay wa das xōmō† sahla.' Ŧōsam, awīš hal sā, čil pālawānī wakū xōy kird ba qatārčī wa či miqdārē wuļāx ū bārī kird la čak ū aslaḥa w azrāq ū amāna, birdī lēl xōyā. šāri šā afrāsyāwiš tanhā dū qāpiy haya, har čwār atrāfī bahra. hač kas mayrīb tasāđuf bikā awē law dēw qāpiakō bimēnētō tā bayānī. la hač lāyakō bēt tā bayānī ū ey nīa bičēta šār.

227. Awīš wā hāt, mayrīb gaišta qarāxī šār ū a dam darwāzaka. gaišta awē, wutī ba ḥarasakān, wutī, 'birāy čāk bin ū pyāwī čāk bin ū min musāfirim ū kārwānīm ū bārī tijāratim pēya, garaka ū em bikān, bičima am šāraō.' awānīš wutī, 'mamnū'a, hač kas yurūb la pāš sa'āt dwānjay 'arabī itir ū ey nīa hatā wakū bayānī sa'āt yakī ūz nabē *biřwā.' wutī, 'wa ilā har ařōm.' Ŧōsam bāwuši pyā kirdin, syān bū, čwār bū, har čanē bū, hamüyānī girmöla kird ū bastinī ba yakō w birkī dāna nāw šatakaō.

228. Xōy hal sā, čūa šār ū čūa xānēkō w xistī. miqdārē la xānakā māō, dasī kird ba tijāratī wakū kasē bičē, mālē ba ārazū bibaxšētō la nāw milatēkā, ba xir ū ba firōšēkī zōr harzān ū hamū kas tamāhī tē akird. manījāyš 'aynī ūz ka am mawzū'a lēy ū dā bāwkī sari tāšiḡa w darbadarī kirdiḡa w la bāzārā agařē, hamū ūz latē nān,

† Or 'wa das xōma w . . . ?'

world-revealing goblet, so that you may discover whether my son is still alive and not yet dead.'

225. Rostam, son of Zal, rose and went to Kei Kaus Shah and said to him, 'Kei Kaus Shah, today, the appointed day for the world-revealing goblet, you must look into it, search the earth and underground, and discover whether Bézhin is still alive or if he has been killed and is dead.' He went into a desert place and on a hill as high as that he looked into the goblet, he and Rostam with him. He said, 'Rostam, I have searched everywhere on the earth and, by God, Bézhin is not there.' He said, 'Search underground for me.' He looked underground for him, searched for a while, and after a while he smiled a little and chuckled. (Rostam) said, 'What is it?' He said, 'By God, there he is in Shah Afrasyab's city, in a dungeon.'

226. He said, 'What is to be done?' (Rostam) said, 'So long as he is alive it will be easy for me to do something about it myself.' Rostam rose and made forty champions like himself into muleteers and he loaded as many beasts as there were (available) with weapons and provisions and such things and took them with him. The city of Shah Afrasyab has only two gates and there is sea on all four sides of it. Whoever is overtaken by sunset there must stay outside the gates until morning. From whichever side he may come there is no way for him to enter the city until morning.

227. (Rostam) too came and reached the edge of the city and (stood) before the gate at sunset. (When) he arrived there he said to the guards, 'Be good fellows, I'm a traveller with a caravan and I have a load of merchandize with me, please make way for me to enter the city.' They said, 'It is forbidden, there is no way for anybody to go, whoever he may be, after the hour of sunset¹ until an hour after sunrise.' He said, 'Nevertheless, I'm still going.' Rostam put his arms round them—there were three or four of them, however many there were he bundled them all up and tied them together and chuckle them into the river.

228. He himself rose and went into the city and to a caravanserai and unloaded. He stayed in the serai for a while and began trading, like someone who goes and distributes goods among a people at will, at a very cheap rate, and everybody was eager (to deal) with him. As for Manije, on the very day that all this had happened to her, her father had shaved her head and driven her out and she used to wander round the market and every day she would gather bits

nānē, dū nān, har čanē, tīka tīka nān kō akātō, ačē, la kunī zinānakaō ayxāta xwārō bō bēzin la bar ama namirē la zinānakaā.

229. Mīqdārē ka ūosam māga lam xānā manīja čūa lāy tījārē, wutī, 'latē kulēra bimdarē bō xōm ū yārī zinānim.' wutī, 'māli kāwil bē, lata kulēra hīč ba tō w yārī zinānič nākā. tījārē hātiġa, wā la filān xānī pīrānī waysaā, gawharī pēya, xarīka aybaxšētō, ba balāš ađā wam 'ālama. ḥaqqat ba xir ū ba firōša, bałām balāša. tō lāzima biči, lēy pārēytō, baškam čitēki biđātē idāray pē bikān mīqdārē.'

230. Manījāyš ka hał sā, ūoyšt, čū, wutī, 'xāla, tu xwā, mīqdārē pāram biđarē bō xōm ū yārī zinānim.' ūosamiš ka sari hał biři w tamāšāy kird—pyāwī gawra duřnāsin ū aqilin, šit anāsin—zānīy manījaya ba aql. dasī bird, lawyā gawharēkī dāē, wutī, 'kuři lālay, bičō, am gawhara wurd bikarō la bāzāř, mīqdārē xōriştī lē bisēna bō xōtān, biyxōn, la pāšānā čil bār dārī lē bisēna, la lāy aw zinānaā kałakay bika, čil tanaka nawtiš bisēna, biyka ba sariā. la pāš ama, yurūb dā hāt, aġirī pēwa nē w xōt dūr biġira.'

231. Awīš hał sā, čū, har wakū ūosam wutī mīqdārē xōriştī sand, birdī bō bēzin, wutī, 'bēzin, ba xwā, xālōt hātiġa najāti dā.' wutī, 'xālōm nāgayēta ayra. čōn tē xālōm?' kilkawānakay xōy law zarfaā ka bōy dā ġirt, la kunī zinānaka xistuwya xwārō bōy—kilkañanakay xōy tē xistuwa, ūosam—ka kilkawānakay bīnī wutī, 'itir lāy min mawēsa, bičō bō xizmat kirdinī xālōm. min tōm naġaraka.'

232. Ēwāra ka am nawt ū dār ū tifāqay hamū sand ū kałakay kird, ēwāra, sa'āt yānza w niwī 'arabī, aġirī pēwa nā. ka aġirī pēwa nā, la bar ama ka šāraka 'azīm ū ūosam nāšārazā w šawqī dar kawē w bičē, bēzin dar bērē. awīš gurz ū kamanī xōy hamū la xānakā dā sar yak ū muqābilī kird jwān. ēwāra dasī dā qulfakay wa nāw bāzāřā ūay kēšā, čū bō sar aġir, gařakē wam lā w gařakē waw lā hamū ma'b kirdō tā gařista sar zinānaka.

of bread—a bit of bread, a loaf, two loaves, however much (it might be)—and throw it down through the hole of the dungeon for Bézhin, so that he should not die in the dungeon.

229. When Rostam had stayed a while in this serai Manije went to a merchant and said, 'Give me a piece of bread¹ for myself and my beloved in prison.' He said, 'God help you,² a piece of bread will be no good to you and your beloved in prison. A merchant has come and is (staying) in such-and-such a caravanserai belonging to Piran and he has jewels with him which he is actually giving away free to the people. It's true he's selling them, but it's for (next to) nothing. You must go and beseech him, perhaps he will give you something that you can (both) subsist on for a while.'

230. Manije, when she rose, went and said, 'Uncle, for God's sake, gave me a little money for myself and my beloved in prison.' When Rostam looked up and saw her—great men know a pearl (when they see one) and they are clever, they know (the value of) a thing—he knew that it was Manije by his wisdom. He put his hand (into his bosom) and there and then he gave her a jewel, saying, 'Cousin,¹ go and change this jewel in the market, buy some food with it for yourselves and eat it, afterwards buy forty (donkey-) loads of wood with it and stack it up by that dungeon, buy forty tins of paraffin too and pour it on top. After that, when the sun sets, set fire to it and stand clear.'

231. She rose and went, just as Rostam had said, and bought some food and took it for Bézhin, saying, 'Bézhin, by God, your uncle has come to rescue you.' He said, 'My uncle can't reach here. How could my uncle come?' When he saw the ring in the plate that she let down to him—she had put it down for him through the hole of the dungeon, and Rostam had put his own ring into it—when he saw the ring he said, 'Don't stay with me any more, go and wait on my uncle. I don't want you.'

232. In the evening, when she had bought all this oil and wood and stuff and piled it up—in the evening, half an hour before sunset, she set fire to it. When she set fire to it—because the city was big and Rostam did not know his way and so that the light of it should be seen and he would go and bring Bézhin out. (Rostam), for his part, had stacked all his maces and lassos on top of each other in the serai and arranged them neatly. In the evening he took hold of the handle and dragged it through the market on his way to the fire, destroying one quarter of the town on this side and one quarter on that side all the way until he arrived at the dungeon.

233. Ka čūa sar zīnānaka pēy wut, bēzin, wutī, 'gyān.' wutī, 'min gyān na, tō gyān. yak rījāt lē akam, rījām biğira.' wutī, 'xāla, ama ḥawt sāla wām lam zīnānā. bā la pāš am ḥawt sāla tyā bisütēm faqaṭ rījāy gurginim lē maka. gurgin har akužim.' awiš pēy wut, 'rōla, min bam wa'zīata w bam anwā'a gaistiğima tō, ba sayāhī w ba darwēšī w tōya awana kābrāyakī nafām ū bē-aqīl bī, rījāy şaxsē nağırī bō min ka naykužit? wałlähī, miniš lāqay tō nākam.'

234. Rōsam tōryā tōskē, dū sē daqqaya, dür kawtō la zīnānaka. maniјa čū ba lāyā wa pēy wut, 'hay kar, tō agar āqīl būytāya naakawtīta ayraō. mādamakū rōsam hātiğā, īsa rījāy gurgini lē akā, qay nākā, bilē, "xāla, sənim xwārdiğā, la bar xātirī tō tōpē gulī lē adam." min aw tōpa guļa wahā lē akam bō tō, agar rōzī awanay yaramē gōstī lē biwiřī hēmānakū sizāy aw tōpa guļa zōrtir bē law yarama gōšta ka hamū rōzē yaramē gōstī lē biwiřī.'

235. Amjār maniјa čū ba zwānay bēzin ū pēy wut, 'xālō, səni xwārdiğā, tōpē gulī lē adā, la bar dili tō wutiğyatī, "lēy adām," faqaṭ la bar xātirī tō tōpē gulī lē adā. lāzima biěy, dari bēri.' awiš hāt, la zīnānaka dari hāwird ū dasī kird ba šikāt kirdin. la şārakaā, harči şāraka bū, hamūy ma'b kirdō w tanhā ū afrāsyāw xōy ū žinakay, baħrī būn, la dalāqaō pařīna nāw baħrō.

236. Şārakay bar ḥukm kird, pīrānī waysay kird ba pāšāy şāraka w xōy hātō w maniјay hāwird bō bēzin, law sarō hātinō. ka hātinō, mīqdārē layra mānō tā wakū bēzin hōşī kirdiğā w maniјa zilf ū qizī dar hātō, bū ba kičēki jwān wakū awwał jār. aw waxta zamāwanī bō kird ū ba yak gaistiñ.

237. Sālē dūān lawawdwā gurgin dāy wa bar darğāy māl bēzinā. pēy wut, 'ay gurgin, tō manē ārdī mini wā ba lāō, lāzima biydaytō.' awiš pēy wut, 'rōla, min čan qarzī kuřī wak tō kawtiğata lām ū

233. When he arrived at the dungeon Bézhin said to him, 'Dear one.' He said, 'Not I, you are the dear one. I have one request to make of you, (so) accept it.' He said, 'Uncle, seven years I have been in this dungeon. Let me be burnt in it after these seven years, but don't ask me anything for Gurgin. I shall kill Gurgin whatever happens.' (Rostam) said to him, 'Dear boy, I have reached you in this way and that, by travelling and playing the dervish, and are you then such an ignorant and stupid fellow that you won't accept my request on behalf of someone, that you shouldn't kill him? By God, then I won't have anything to do with you.'

234. Rostam went off in a temper for a little—two or three minutes—and went away from the dungeon. Manije went to (Bézhin) and said to him, 'O you donkey, if you'd had any sense you wouldn't have got into here. Now that Rostam has come and is asking you for (mercy for) Gurgin, it doesn't matter, say, "Uncle, I have sworn an oath, (but) for your sake I shall only throw a bunch of flowers at him." I'll make that bunch of flowers for you in such a way that, even if you were to cut as much as a pound¹ of flesh from him daily, still the pain of that bunch of flowers will be greater than that pound of flesh which you cut from him every day.'

235. Then Manije went, speaking for Bézhin, and said, 'Uncle, he has sworn an oath, (but) he will (only) hit him with a bunch of flowers. For your sake he has said, "I'll hit him," but for your sake he will hit him with a bunch of flowers. You must come and bring him out.' He came and brought him out of the dungeon and began to make requital. He destroyed all the city, whatever there was of it, and only Shah Afrasyab himself and his wife, who were sea-creatures, jumped out of a window into the sea (and escaped).

236. He brought the city under control and made Piran, son of Weise, king of the city and himself returned from that city, bringing Manije for Bézhin. When they came back they stayed here (?) for a while until Bézhin had recovered his senses and Manije's hair and tresses had grown again and she became a beautiful girl as before. Then he made a celebration for them and they came together.

237. Two or three years after that Gurgin passed by the door of Bézhin's house. He said to him, 'Gurgin, you still have a pound of flour of mine, which you must give me back.' He said to him, 'Dear boy, how many debts I have had with lads like you, and yet

har wā xwārdiğma. ārdī tō la lāy min bē nātwānī lēm bisēnī tō.[†] manijayş tōpē gułi bō kirdiğa, nārinjöka—ēma ka šōratmān bistiğa, la hač kē biđā ataqētō—faqaṭ mōmī dāw wa atrāfakayā, gulbāx ū čitēy pyā nāğa, bōnēkī xōşī haya.

238. Awîş pēy wut, ‘xwā biłkā ba qurbānī xālim, la bar xātirī xālim qay nākā, tanhā tōpē gułi lē ađam. sēnī rūt ka.’ sēnī bō rūt kird, wutī, ‘jā rōla, hamū kas pāra ađā ba guł, aykiřēt. tō wa min wa bē pāra gułim bō ērit.’ ka tōpa gułakay dā ba nāw sēnīa sēnī kun kird ū la nāwsikiā taqīō, har pārçayē gōştī čū bō mamlakatē.

Rey Xānaqī

239. SĀLĒ hał sāyn, lēmān dā, čūyn bō xānaqī. šaw čüyna birkē, la dwāy birkē rōin, čüyna pēwāz. la pēwāz bawrēkmān lē wārī, sē šaw ū sē rōz māyñō. la pēwāzō rōin, šaw hał sāyn, lēmān dā, čüyna barlüt. la barlütō bārmān kird, šaw čüyna dēy rōsam xān. la wāzēkā nō kařaṭ dāmān, la wāzē la sīrwānā. āwakamān lē hātū, la zūsānā bawr wārīw.

240. La pāšī awa law wāza pařīnō čüyna wāzēkī tir, la wāzēkī tirā harčanmān akird namānawērā biđayn la āwaka, wa la pāšī awa malawānmān bū, malawānakān dāyān la āwaka, zātmān škā wa la aw wāza pařīnō. rōin taqrībī nīw sa'āt rē, dwāy awa čüyn, ařwānīn wāzē tir la sīrwān jyā būğatō, rēmān nīa. kawtīna mayriw.

241. La dwāy mayriw hičmān bō nakiryā, wutmān, ‘xwāya, āw amānwā.’ sī w dū wulāxmān pēya, bīs ū dū kasīn. wa la dwāy awa lēmān dā, malawānakānmān dāyān la āwaka. āwaka hatā quřquřakay ēmay agirt wa pařīnō. šaw, sa'āt čwārī šaw, čüyna dēy rōsam xān. la dēy rōsam xān bayānī bārmān kird wa čüyna xānaqīn.

242. Wa la xānaqī, sē šaw ū sē rōz la xānaqīā büyn. lawē xurmāmān sand, bārmān ġirt bō gədiřēzmān wa šawī dwāi bārmān

† Or ‘bisēnītō’?

I have not repaid them. Even if I have flour of yours you can't take it back from me!' Manije had made a bunch of flowers for him (with a) grenade—about which we have heard, (that) wherever it strikes it explodes—but she had put wax round it and put roses and things in it and it had a nice smell.

238. He said to him, 'May God make you grateful to my uncle. For my uncle's sake it doesn't matter, I'll only hit you with a bunch of flowers. Bare your chest.' He bared his chest for him, saying, 'Well, dear boy, everybody (else) gives money for flowers and buys them. You bring me flowers without money.' When he struck him in the middle of the chest with the bunch of flowers it pierced his chest and exploded in his entrails and every scrap of his flesh went to a (different) country.

The Khanaqin road

239. ONE year we rose and set out and went towards Khanaqin. At night we went to Birké and after Birké we went to Péwaz. At Péwaz it snowed on us and we stayed there for three nights and three days. We went from Péwaz, we rose at night, set out and went to Berlut. We loaded up from Berlut and at night we went to the village of Rostam Khan. We tried to cross one branch of the River Sirwan nine times. The water had risen against us (because) it had snowed in winter.

240. After we had crossed that branch we went on to another branch. At another branch, however much we tried, we dared not enter the water and afterwards—we had some swimmers—the swimmers went into the water and we were encouraged and we crossed that branch. We went on about a half-hour's journey after that and saw that there was another branch breaking off from the Sirwan and no road for us. Then the sun set on us.

241. After sunset we could do nothing. We said, 'God, the water will carry us away.' We had thirty-two beasts with us and we were twenty-two men. Then we set out and our swimmers went into the water. The water engulfed us up to our throats, but we crossed over. At night, at the fourth hour of the night, we went to the village of Rostam Khan. In the morning we loaded up from the village of Rostam Khan and went to Khanaqin.

242. At Khanaqin we stayed three nights and three days. We bought dates there, collected loads for our donkeys, and on the

kird, hātīnō. hātīna barlūt, la barlūtō bārmān kird, hātīna bāwanūr. la bāwanūr tōf ū bārān lēy hał kirdīn, karakānmān gištyān wēsā wa xurmākānmān niwa ba kōł hāwirdō, wa karakānmān nīwayān tōpī.

243. Wa lawē hātīn, hātīna banī xēlān. la banī xēlān hātīn, ařwānīn dēwāna hātibū, rēy naadāyñ wa la dēwāna wa malawān pařānīnīō. la dēwāna bārmān kird, šaw hātīna qāštī, la qāštīō bārmān kird, ēwāra hātīna syāra.

Girānī

244. SĀLĒ lēmān dā—girānī bū—čūyn bō garmiān bō xala sandin. šaš ḥawt kas lēmān dā, šaš ḥawt wulāxmān pē bū. wa layraō ařōn dē wa dē, xalamān das nakawt wa hatākū čüyna nārsālih lam lāy kifriō. wa la nārsālih ḥafiqakānim la āwāi būn, min karakānim ba wēšayakā lē xuřī, čwār jarda lēm hał pařī, xarik win [ūn] bimkužin. wutim, ‘bāwkim, bō či amkužin? min nābaladim, šayatītān lē nādam.’

245. Wa dwāy awa lēm dā, řōim, čūm bō dwānja īmām. la dwānja īmām xalamān das nakawt, hał gařyāynō bō šārī kifri wa la dwāy awa hātīna nāw bāzāřī kifri, čūyn, lawē bāzē xurmāmān san. hōrdūšayakī zōr la dawrī silāhya bū wa harčanmān akird awana hōrdūšaka zōr-ū wulāxakānmān bō dar naačū, bičīn bō kińirbān. har zalāmēk dū karmān dāğata bar, lēmān dā, ēwāra čüyna kińirbān.

246. Šaw la kińirbānā wīn, aw šawa, šawī dwānī čüyna māł jāfir bağ. lawē waznay xalamān lē sand, jō, ba sē dinār. šaš tanaka jōmān lē sand ba sē dinār. lawēō bārmān kird, hātīnō žālay hājī qāđirī mahmūy jāf. šaw la māł hājī qāđirī mahmūy jāfā būyn. bayānī hātīna pārīyāwla, a dēy šēx mahmūy šēx mihamma sālih.

247. ‘Arzī ba xizmatit akam, la bāwanūr, la say xalīl sē šaw ū sē ſōz lawē tōf giri dāyn. hamū ſōzē hawānay jōmān abird, amānhāřī la āšakān, bašī naakirdīn čünka girānī bū. wa la dwāy awa minyān

next night we loaded up and came back. We came to Berlut, from Berlut we loaded up and came to Bawenur. At Bawenur a rain storm struck us, all our donkeys came to a standstill and half of our dates we had to carry on our backs, and half of our donkeys died.

243. And we came from there to Bani Khélan. From Bani Khélan we came and saw that the Déwane¹ had come (up) and cut off our road, but the swimmers got us across the Déwane. From the Déwane we loaded up and at night we came to Qashti. From Qashti we loaded up and at evening we came to Siyare.

Famine

244. ONE year we set out—there was famine—and we went to the low country to buy grain. Six or seven of us set out and we had six or seven beasts with us. From here we went from village to village, but we could get no grain until we went to Narsalih, this side of Kifri. And at Narsalih my comrades were in the hamlet and I drove the donkeys into a thicket when four robbers jumped on me and were going to kill me. I said, ‘What do you want to kill me for, old fellow? I don’t know this place, I won’t give you away.’

245. After that I set out and went to Dwanze Imam.¹ At Dwanze Imam we could get no grain so we turned back to the town of Kifri and after that we came into the town of Kifri and there we went and bought some dates. There was a big army camp all round Silahiye (Kifri)² and, try as we might, the army camp was so big that the donkeys could not get through for us to go to Kingirban. Each man drove two donkeys in front of him and we set off and at evening we got to Kingirban.

246. We spent that night at Kingirban, and the next night we went to the home of Jafer Beg. There we bought a ‘measure’ of grain from him, barley, for three dinars. (That is,) we bought six tins¹ of barley from him for three dinars. From there we loaded up and came to Zhale of Haji Qadir Mahmud Jaf. We spent the night in the house of Haji Qadir. In the morning we came to Pariyaola, to the village of Sheikh Mahmud Sheikh Muhammed Salih.

247. I tell you, the storm held us up there, in Bawenur, in Seyyid Khalil (rather), for three nights and three days. Every day we used to take a bag¹ of barley and grind it at the mills, but it did not suffice for us because there was a famine. And after that my

jē ēšt, ḥafiqakānim. sē šaw ū sē ḥōz la pāriyāwla wim [ūm] wa la dwāy awa min wa tanyā bārim kird la pāriyāwlaō w šaw hātimā dēy ahmay hājī fattāḥ. la dēy ahmay hājī fattāḥō bayānī wa tanhā bārim kird, nānēk ū biṛē pākatī xurmām pēya, šaw hātimā xiři daradōin.

248. La xiři daradōinā gōdⁱrēžakānim pakyān kaw^t, zōr zōr ma'jūb būm ba dyāriyānō, bō naařōin. bārakānim le xistin, harčanim kird gōrēžakān naařōin. bārakānim xist, šaw ba tanyā ba aw kažāo būm ba čōl ū hōl, zōr zōrim birsi-w, zōr zōr hilāk wim, zōr zōr sarmām bū. bayānī ḥōzim lē būō, tūši kārwānē būm, wutim, 'bimpāřeninō la dēwāna.' wutyan, 'wallāhī, hēma nāwērīn biđayn la dēwāna.'

249. Hātimā sar dēwāna, ařwānim haftā haštā wulāx hā ba sariō, hēsirī awāwaylē, la garmiān xalayān hāwirdū. wa la dwāy awa minis wutim, 'birāy čāk win, yāriyakim bidan, am gōrēžānimā lagalā bipāřeninō.' wutyan, 'birāy bāsim, la dwāy ēmaō am gōrēžāna bēra, ēmaš ḥawlēki lēlā adayn.' ka waxtē hātim, la āw pařimō w gōrēžim bār kird hōšim nabū la birsā.

250. Wa waxtē ka min hātim ařwānim kābrāyak dū kar afiřēnē, faranji-sipiyak, ařwānim māmayakī mina w dū gōrēži bō hāwirdigim ū ba šen minā hātuwa. ka gařma māmakam wutim, 'min birsīma, zōr zōr hilākim.' wutī, 'nānim bō hāwirdigi [hāwurdī].' īmjār bārakānmān gōrī, nāmān la gōrēžakānī tir. kara sałtakānmān dā bar, ba xālī karakānmān hāwirdō. nōži mayriw dāyili mālī xōmān būyn.

Miškān

251.

Miškān hātinō wa yarī yarī,
dasyān hā wa bān mištī xanjarī.
tāqⁱmī riš-čarmū ābāy lā adā,
tāqⁱmī harzakār sōlyān bā adā.
min čūma aš. . . .
la tāwī miškān, yā ḥabbi tōba!
yakēkyān tyā bū, bōray mil bārīk,
reğay dar akir^d wa šawī tārīk,

. . .

companions left me behind. For three nights and three days I was in Pariyaola, and then I loaded up (and set off) alone from Pariyaola and at night I came to the village of Ahmed Haji Fettah. Next morning I loaded up alone from the village of Ahmed Haji Fettah. I had a flap of bread and a few packets of dates with me, and at night I came to the dry bed of the Deredoin.

248. In the bed of the Deredoin my donkeys stopped from fatigue. Faced with them I was very perplexed as to why they would not go. I unloaded them, but whatever I did the donkeys would not go. I unloaded and there I was, at night and alone in those desolate mountains, very, very hungry and tired and cold. In the morning the sun rose over me and I met a caravan. I said, 'Help me across the Déwane.' They said, 'By God, we dare not go into the Déwane.'

249. I came up to the Déwane and saw that there were seventy or eighty animals by it, mules of Ababeilé, which had brought grain from the low country. Then I said, 'Be good brothers, give me some help and get these donkeys of mine over with you.' They said, 'My good brother, bring these donkeys after us and we shall make an attempt with you.' When I came and got across the water and loaded up the donkeys I was faint with hunger.

250. When I came I saw a fellow racing two donkeys along, a man with a white felt cloak, and I saw that it was one of my uncles who had brought the two donkeys for me and had come after me. When I reached my uncle I said, 'I am hungry and very, very tired.' He said, 'I have brought you food.' Then we changed the loads and put them on the other donkeys. The unloaded donkeys we sent in front and so we brought them back bare-backed. We reached home at the time of the evening prayer.

The mice

251. THE mice came back capering (?)¹

With their hands on the hilts of their daggers,
One group of greybeards holding back their cloaks,
One group of lusty youths twirling their moustaches.
I went to the mill. . . .

For fear of the mice, O my Lord, I repent!
There was one among them, dun, with a slender neck,
Who could find out the road on a dark night.

....

Mahmū w Simanswār

252. DAF'AYĒ pāšayē bū, pāšay mu'azzama bū, la šārī hēmanā bū, nāwī brāim pāšā bū. 'arzit akam, sē kuři bū, yēkyān ah̄may nāw bū, yēkyān mihammay nāw bū, yēkyān mahmūy nāw bū. waxtē pāšā ka la sar taxt bū wasiyatī [wasēti] kird, wutī, 'hač waxtē min mirdim mačina ūāwī girdī ūāš.' waxtē ka mird birdyān bō qabrisān, nāyān. kuřakānī pāšī xōy čūna sar taxt, mihammay hukmī akird.

253. Pāšī dū sāl wutī, 'min ačim bō ūāwī girdī ūāš, bizānim čiy lē awē.' hař sā, dū sad pyāwī xōy lagař wazirakānā xista takī xōy ū čū bō ūāwī girdī ūāš. ka čū bō ūāwī girdī ūāš laškir bilāway kird ba girdī ūāš. dīqatyān dā, swārē payā bū lam daštā, ūāšswār bū, amana tēž hāt bam swārāna, sari har sad swārakay kird ū hī pāšayšī kird, swāraka. sari pařān ū pāšī sar pařān swār lēy dā, ūōi, gařāō.

254. Pāšāka xalqī aw šāra tā'zēyān bō dā nā šaš māj. mamlakat wa bē pāšā idāra nākā w guzarān nākā. pāšā dā binēn. wutī, 'balē, kuři xōy bikayna pāšā, kuři pāšā bikayna pāšā la jēy kuřakay xōy.' imjār ah̄mayān kird wa pāšā, hukmī kird, hukmī kird tā wa dū sāl, hukmēkī 'adālat ū zinjīrī 'adālatī ūā kēšā, hukmēkī fawqūl'āday kird.

255. Pāšī ama wutī, 'min birāyakam la girdī ūāš tyā čūwa. ačim bō šon haqī birāmā.' hař sā, dū sad pālawānī zirēpōši xista tak xōy ū lagař wazirakānā čūn bō girdī ūāš, bilāwayān kird wa girdī ūāš. dīqatī dā, imjār ham *misli jārān čitē la dūr hāt, birqī dā, la dūr kirdyān ba dī. amana tēž hāt nayānazānī či w či-řaňa. hāta nāwyān, tamāšāy kird ama ūāšswārēka. amana ba-jaśārat-ū am ūāšswārā sari hamūy pařān, yānī swārēkyān nahāta dast wa tīrēkī bitaqēninē. lēy dā, ūōišt ū amānišī kušt.

256. Māway lē dā tā wa dū ūōz nařōinō w har nařōinō, sōrāxī na-bū. tā'zēyān dā nā la šārā, tā'zēyān bō dā nā. pāšī tā'zē, tā'zē škā, wutī, 'bāwkim, ēma pāšā dā binēyn, mamlakat wa bē pāšā, wa bē šā

Mahmud and Simenswar

252. ONCE there was a king, a great king, in the country of Hémen and his name was King Ibrahim. I tell you, he had three sons, one was called Ahmed, one was called Muhammed, and one was called Mahmud. When the king was still on the throne he warned (them) and said, 'Whenever I die, do not go hunting on the Black Hill.' When he died they took him to the graveyard and buried him. His sons mounted the throne after him. Muhammed ruled.

253. After two years he said, 'I am going hunting on the Black Hill to see what there is there.' He rose and, taking two hundred of his men and his viziers with him, he went hunting on the Black Hill. When he went hunting on the Black Hill he spread his army out over it. They saw a rider appear in the plain, a Black Rider, who came upon these horsemen so fast that he took off the heads of all the hundred [sic] horsemen and of the king too. He sent their heads flying and after doing that he set off and went back.

254. The people of that country mourned for the king for six months. But a kingdom cannot subsist or carry on without a king. Let them set up a king. 'Yes,' they said, 'let us make his son king, make the (old) king's son king in the place of his (first) son.' This time they made Ahmed king and he ruled, and ruled justly, for two years and stretched out the chain of justice and ruled extraordinarily well.

255. Afterwards he said, 'My brother was destroyed on the Black Hill. I shall go to avenge my brother.' He rose and, taking two hundred armour-clad champions with him, he and his viziers went to the Black Hill and spread out on it. He looked out and, just as before, something came from afar, flashing, and they caught sight of it from far off. It came so fast that they did not know what it was or what sort of thing. It came among them and they saw that it was a Black Rider. This Black Rider was so bold that he sent all their heads flying; that is to say, no one of them had the opportunity to shoot an arrow at him. He set off and went and he killed these too.

256. He went off some way, and for two days they did not return, and still did not return, and there was no trace of them. They started to mourn for them in the city. After the mourning, when the mourning was over, they said (to the vizier), 'Old fellow, let us set up a king, a kingdom cannot subsist without a king.' They said,

idāra nākā.' wutīyān, 'balē, kuřekī haya, har la maktaba, axwēnēt, tařabaya faqat̄ mināla.' wutī, 'bičin, bānjī kan.' hāwirdyān wa wazīr ū wazārāt qabūlyān kird, ahlī aw mamlakata qabūlī kird, xistyāna jēy *birāy xōy, kirdyān ba pāšā.

257. Am mahmūa kuřekī čāk bū. hukmēkī 'adālatī akird, hawt̄ sāl hukmī kird. pāš hawt̄ sālaka wutī, 'min,' wa wazīrī wut, 'amawē hačī xayātī am šāraya bōm bānj kay, hačī dārtāšī am šāraya bōm bānj kay.' pyāwī dirus kird la dār 'aynan zalām, yānī sūratī wakū zalām. imjār lāy xayātēk yakī dasē barğī bō dirus kird ū kirdī wa qađ dāraka 'aynan zalām.

258. Sad wulāxī āwird, swārī am wulāxānay kird ba bizmār, am diw *aw diw dāy kutā ba mil qaltāxā. ka dāy kutā wutī, 'wazīr.' wutī, 'ā.' wutī, 'min xōm pēšī akam, tō la pāšaō tēy bixuřa, bā biřoyn bō girdī řaš.' imjār ka čūna girdī řaš wutī, 'wazīr.' wutī, 'ā.' wutī, 'čālē hal kana, min xōm tēy bičim.' čālēkī muntazamī hal kan, wazīr, halī kand ū kuřa pāšā xōy darī dā, harkyān čūa nāw čālawa. awyān pūšyān dā ba mil xwayān, xwayān qāim kird.

259. Pāšī awa xwayān qāim kird dīqatīyān dā la čālā, awā ham hamān dasūr wak jārī pēšū swār payā bū. hāt̄ ba sarī am sad̄ swāra, sarī pařān, awana tēž hāt̄ tēy nafikiryā, bizānē ama řoh-la-barā yāmakū bē-řohā. sarī pařān, lēy dā, řōi. waxtē ka aw lēy dā, řōi, wutī, 'wazīr.' wutī, 'ā.' wutī, 'tō biřō, wakālatī min wa, dā biniša. min wa šen am mida'iā ařōm.'

260. Aw řōi, am asarī wēstā. asarī wēsā, birdī, šā, firay bird kamī bird, ayra bō silēmānī. ka birdī kirdī ba aškawtēkā, kunēkā. kawta šenī ba kunā, čūa xwārawa. ka čūa xwārawa tē fikiryā—yānī bist ū čwār sa'āt̄ bam kunā ařōi, imjār sarī la řōsnāia tirō dar čū. tamāšāy *kird ama mamlakatē tira. swārī dyār nīa w šenī nīa.

261. Dīqatī dā, ama sahrāya, am mamlakata, faqat̄ girdēkī tyāya. čū, takānī dā bō gird, wutī, 'baškam čitē bibinim.' čūa sar gird, dīqatī dā, yak jūtyār jüt akā. řuy kirda jūtyār, wutī, 'ay jūtyār.'

'Yes, he has a son who is still studying at school. He is a student, but a child still.' (The vizier) said, 'Go and call him.' They brought him and the viziers accepted him, and the people of the country accepted him, and they put him in his brother's place and made him king.

257. This Mahmud was a good lad. He ruled justly for seven years. After the seven years he said to his vizier, 'I want you to summon all the tailors there are in this city for me, and all the carpenters there are in this city.' He made men out of wood exactly like human beings, that is to say, with faces like men. Then he had a tailor make a suit of clothes for each one and put them on the wood, just like human beings.

258. He brought a hundred horses and mounted them on these horses with nails, knocking them into the neck of the saddle-tree on both sides. When he had knocked them in he said, 'Vizier.' He said, 'Yes.' He said, 'I myself shall lead them, you drive them from behind and let us go to the Black Hill.' Then, when they got to the Black Hill, he said, 'Vizier.' 'Yes.' 'Dig a pit for me to go into.' The vizier dug a neat pit and the prince himself took out the earth and they each got into the pit. Once there, they covered their shoulders with straw and hid themselves.

259. After they had settled themselves they saw, from the pit, how in just the same way as before a rider appeared. He came upon these hundred 'horsemen' and sent their heads flying. He came so fast that he did not consider whether they were animate or inanimate. He sent their heads flying, set off and went. When he set off and went Mahmud said, 'Vizier.' He said, 'Yes.' He said, 'You go and sit as my deputy. I am going after this braggart.'

260. (The rider) went and he followed in his tracks. The king followed in his tracks and he took him far and wide, as far as from here to Suleimaniye. When he took him he tracked him to a cave, a hole. He followed him into the hole and went down. When he went down he noticed—that is to say, he went through this hole for twenty-four hours and then he came out to another light. He saw that this was another country. The rider was not in sight and there was no trace of him.

261. He saw that this country was flat desert, but there was one hill in it. He went, spurring his horse (?) on to the hill, saying, 'Perhaps I may see something.' He went on to the hill and saw a ploughman ploughing. He turned towards the ploughman and said,

wutî, 'bałe.' wutî, 'ay jütyär, min birsîma. birsîma, pârayşim zôr pêya, pârat adamê, biçô la šâr nânîm bô bêna.' wutî, 'min nâcîm bô šâr, min jütay xôm akam, faqat tô biçô, la mâlî êma nân bixô, bêrô.'

262. Kurâ pâšâ qabûlî nakird biçê bô mâlî awân, nân bixô w bêtô, 'aybî lê hât. pâray dâ wa mil jütyâra. wutî, 'hâ maka, hô maka lam jûta, anâ ama şerê lam wêshaâya, têta darô, aṭskênê.' wutî, 'hâ nâkam, hô nâkam, 'aynan dardî xôt wurd aykam. hîç dañim lêwa nâyâ la bar yâyatî čî, la bar ama am şera nâyata darô.' wutî, 'bâsa.' pâray dâ wa kuř, kuř lêy dâ, rôi.

263. Amîš çwâr čakî xôy kirda lâwa, aw dûr kawtuwa, adadan layra bô kô, yânî bîst xatwa, sî xatwa, awana dûr kawtuwa. kâbrâ dûr kawtuwa w kuřa pâšâ layra dasî kird ba hôra kirdin, hôray muntazamî kird. şer ba nirkanirk hâta darô la wêša, činjî hal xist bô sar şanî, biyşkênê. amîš kuřekî ba-harakat bû, pâlawânî 'ajâib bû. čüa pêşô bô şer, gøy şerî bâ hal dâ, şerî dâ ba 'arzâ. wutî, 'ay şer, hal asî, la jêy am gâ aṭbasim, jûti pê akam; hal nâsî, jût nâkay, awkužim.' hamû ins û jinsê gøy haya w tê ağâ. wasî la jêy gâ, têy axuřî.

264. Kâbrâj jütyâri sâhêw gâ rây kird û xabarî ba pâšâ dâ, wutî, 'ay pâšâm.' wutî, 'bałe.' wutî, 'hawt sâla hîç kas nâtwanê yârîjî şârî tô dañi lêwa bê, wa şwânî namâ, haywânâtî namâ, rîbwâr nâtwanê bêta am şâra. imrî jasâratê la kuřekî yaribay wâm binî, â, jasâratêkî wây kird.' wutî, 'nâbê.' wutî, 'agar diröm kird sarî min û qanârây tô.'

265. Hal sâ, çwâr fawj 'askaryân bô bâñ kird, yânî wa mudařahô wa ūašâšô. pâš û pêşyân lê girt û ba 'askarô hât bô sayrânî am şera ka biybînê. dîqatî dâ, tamâşay kird, ama şérakaya, am kâbrâ wastîyatî [wastiyati] wa nêlay xistiğata [xisteta] milî, têy axuře, jûti pê akâ. bâñ kird, 'ay kâbrâ, aw şera bikuža. maxsay tô čia w min hâsilî akam.'

266. Kâbrâ wutî, 'bałe, min ama dîlî mina, min yaxsîrim kirdîga. kuştinî la lây min nîa, faqat min nasîhatî akam wa zarari

'Ho, ploughman.' He said, 'Yes.' He said, 'Ploughman, I am hungry. I am hungry and I have a lot of money on me. I shall give you money and you go and bring me food from the town.' He said, 'I shall not go to the town, I shall go on ploughing. But you go to our house and eat and come back.'

262. The king's son did not agree to go to their house, to eat and to return; he thought it shameful. He forced the money on the ploughman, who said, 'Don't make any "ha's" or "ho's" at this ploughing, otherwise there is a lion in this thicket and it will come out and tear you apart.' He said, 'I shan't make any "ha's" or "ho's", I'll do it quietly, just as you do. I shan't make a sound, and why?—so that the lion won't come out.' He said, 'Good.' He gave the lad the money and the lad set off and went.

263. He, for his part, tucked up the skirts of his coat. The other had gone some way, let us say twenty or thirty paces, so far. The fellow had gone some way and the king's son here began to sing a fine song. The lion came out of the thicket roaring and spread out its claws towards his shoulder to tear him apart. He was a strong lad and a great wrestler. He went to meet the lion, twisted its ear and threw it to the ground. He said, 'O lion, if you get up I shall harness you in place of this ox and plough with you; if you do not get up and plough I shall kill you.' Every creature has ears and understands. He harnessed it in place of the ox and drove it on.

264. The ploughman fellow, the owner of the ox, ran and informed the king. He said, 'Majesty.' He said, 'Yes.' He said, 'For seven years nobody has been able to make a sound outside your city, and there is no more shepherding or keeping animals, and no traveller can come to this city. But today I have seen such daring from a strange lad, oh, he did such a daring thing.' The king said, 'It cannot be.' He said, 'If I have lied, (let it be) my head and your gallows!'

265. He got up and they summoned four battalions of soldiers for him, that is, with armoured cars and machine-guns. These went before and behind him and so, with the soldiers, he came to see this lion. He looked and saw that this was the lion and that this fellow had harnessed it up and put the yoke on its neck and was driving it and ploughing with it. He called to him, 'Ho, fellow, kill that lion. Whatever you want I will do for you.'

266. The fellow said, 'Yes, (I hear, but) this is my prisoner that I have captured. I cannot kill him, but I shall warn him not to

[zaradi] lē nadā, hič waxtē zarari [zaradi] nawē bō tō.' wutī, 'abē čōn nasīhatī akay?' wutī, 'balē, min barī adam. am šēra gøy haya, aqlī haya, har bē-zimāna. lawyā qinčka biđātō, pēy alēm, ba išārat tēy gayānim nāykužim, tēy nagayānim aykužim.'

267. Ka barī dā wutī, 'ay šēr, bičō, lawyā qinčka bⁱdarō.' čū, qinčkay dāō. wutī, 'ay šēr.' wutī, 'ā.' wutī, 'amawē hič waxtē zarari bō mamlakatī pāšā nawē w bō pāšā nawē.' wutī, 'balē.' wutī, 'hič waxtē amawē law wēšat naēyt, zarar biđay la kas.' dasī hał biřī, ya'nī 'aynan tamanā, ba išārat tēy gayān. wutī, 'awişa pāšāy waxta. bičō, tamanāyakī bō bika, la bar away 'umraka la sari hał biğirē, ḥukmaka, min naṭkužim.' čū, tamanāyakī bō pāšā nakird, nāy wa sar čāwiō. har čitēk-ū, zimāni naw. wutī, 'da, wara, bičō wēšaka.' čūa wēšaka, lēy kawt.

268. İmjär pāšā xulqī mahmūy kird, birdiō lagał xōy. nānī xwārd, da'watī kird, pāš da'wat kirdin wutī, 'ci maxsayaki haya min ḥāsili akam, la mamlakatā.' wutī, 'maxsay min har ḥaşswārē w kirdiğma wa mamlakatakaā wa şon awaa hātim, awima awē.' wutī, 'na bistiğma w na diğma ḥaşswār la mamlakatī minā wā sāhēw dasalāt wē w bēta mamlakatī tō w xasārī wā biđā w nam-bistuwa w nayşimdiğə. faqat čia, min wazirē haya, wazirī qadimia, kōna, bā bānjī kam, su'älēkī lē bikam.'

269. Bānjī kird, wutī, 'ay wazir.' wutī, 'ā.' wutī, 'ḥaşswār haya la mamlakatī xōmān bam taqrīra [taqīra] w bam jasārata?' wutī, 'balē, haya. nāwī sīmanswāra.' wutī, 'jā mawqīhī koya?' wutī, 'qat'īyan [qathēn] kas nāzānē mawqīhī koya, faqat čia, am kuřa bitwānē bičē bō lāy sīmirx—sīmirx haždihāya^k haya, fēr būwa ba bačakānī, la sar dāraka ayxwā, sālī kařatē. īsa bačay kirdiğā sīmirx, hēštā naxurāğā, hā la xurānā, haždihā bē bōy—faqat am kuřa bitwānē aw haždihāya bikužē sīmiry wa ḥāsi pēy ēżē, atgāyēnēta hīn, ḥaşswār.'

270. Wutī, 'kuřim, atwānī?' wutī, 'balē.' tīr ū kawānī hał girt ū ḥōi bō dār. mawqīhēk-ū wakū aw kaža. čū, la guzari dārā xōy dā

cause you any harm, that he should never harm you again.' He said, 'How will you warn him?' He said, 'Yes, I shall let him loose. This lion has ears and intelligence, he just cannot talk. If he will crouch down there I shall tell him. If he gives me to understand, by a sign, (that he will obey) I shall not kill him, and if he does not do so I shall kill him.'

267. When he let him loose he said, 'Lion, go and crouch down there.' It went and crouched. He said, 'Lion!' It said, 'Yes.' He said, 'I want you never to do any harm to the king or to his kingdom.' It said, 'Yes.' He said, 'I want you never to come out of that thicket or to harm anybody.' It raised its hand, just like a salute, and so gave him to understand (that it would obey). He said, 'That is the present king. Go and salute him so that he may lift the sentence from your head and that I need not kill you.' It went and did not just salute the king but placed (his foot?) above its eyes. It had everything but the power of speech. He said, 'Well, come, go into the thicket.' It went into the thicket and lay down.

268. Then the king invited Mahmud and took him back with him. He ate and (the king) entertained him, then after the entertainment he said, 'Whatever you want I shall bring it about for you, (provided that it is) within my kingdom.' He said, 'All I want is the Black Rider. I have traced him to this country and I have come after him. That is what I want.' He said, 'I have neither heard nor seen that there is such a powerful Black Rider in my kingdom who comes to your kingdom and does such damage. I have never heard or seen such a thing. But I have a vizier, a very old-established vizier. Let me summon him and ask him.'

269. He summoned him and said, 'O vizier.' He said, 'Yes.' He said, 'Is there a Black Rider of this description, and so bold, in our kingdom?' He said, 'Yes, there is. His name is Simenswar.'¹ He said, 'Where is his place then?' He said, 'Absolutely nobody knows where his place is, but if this lad can go to the Simurg—the Simurg has a dragon which has acquired a taste for her babies and eats them on the tree once a year. Now the Simurg has just produced some babies which have not yet been eaten, but they are about to be eaten when the dragon comes for them—but if this lad can kill the dragon the Simurg will tell him the truth, and get you to the thingummy, the Black Rider.'

270. He said, 'My son, can you?' He said, 'Yes.' He took up his bow and arrow and went to the tree. It was a place like yonder

ğirt ū dā ništ bøy. dīqatî dā, la kaž bar būwa, har dū čawî wakū alîtirk asütē, wakū čawî turumbel asütē. pâşî awa nizik būwa, nizikî dâr bûwa, nâwqa^d w gardinî ălân la qad dâr bičeta sarō. ka bičeta sarō amiš tîrêki tê taqân, tîrî difâ' bû, dây la har dû čawî, körî kird.

271. Haždihâ ba bê-čawî māo, kawta xwârō. hali këšâ şimşer, čüa sarî, pârça-pârçay kird, kuştî w firêy dâ. qaribî da kilô, dwâñza kilô gôstî haždihây birî, birdia sarô, xistîa bar bačakân. bača dasî kird ba xwârdinî gôstî haždihâ, wutî, 'ay binyâdam.' wutî, 'balê.' wutî, 'tô čâkat kirdîga lagał ēmaâ. dâykî ēma bêtô îsa, qahri haya, γazabi lê ağıre, la guzarâ mawa. dâykî ēma bardî hâ wa sar şanô, tô bibinê awkuže.'

272. 'Alê, "kê dužminâyatî kirdîga lagał minâ xöy dar xât dužminâyatî lagał akam." wa čâkay nâzânê ama tô kirdîcta. bâ binişetô, ēma têy bigayenîn, dâykî ēma, qisay lagał bikayn wa pâşî ama ka qisamân lagał kird, pâşî awa injâ dâykim têta sar xöy, ēzê, "kê čâkay lagałim kirdîga čâkay adamô.'" wutî, 'balê.' kâbrâ čû, xöy qâim kird, ka mahmû wê, la bin dârakaâ dâyân pôšt, la xöy dâ pôšt.

273. Simirx hâtô, tamâšâ akâ haždihâ kužyâga. bardê hâ wa sar şanîo. wutî, 'kê dužminî mina xöy dar bixât dužminâyatî lagałâ akam.' kas nabû jwâbi biđâtô. barda gawrakay firê dâ, bardê gawra bû, firêy dâ, hâtô lây bačakân. bačka pêy wut, 'ay dâykî ēma.' wutî, 'balê.' wutî, 'čanêka tô bačka akayt ū haždihâ ayxwâ?' wutî, 'qaribî sad sâla.' wutî, 'bâša, lamawpêš bô nawkuš?' wutî, 'ba čijim nakawt.' wutî, 'ay, îsa bô čî, kužyâga, alêy dužminâyatîyân akay? bêža, "kê čâkay kirdîga čâkay biđamô. či maxsayakî haya?"'

274. Ka bačakânî wutî, 'dâya, tô baŋ ka, bêža, "kê čâkay kirdîga čâkay lagałâ akam,"' ka bâŋî kird wutî, 'kê am čâkay kird čâkay biđamô.' mahmû hâta darô, wutî, 'min kirdîgma.' wutî, 'čit awê?'

mountain. He went and settled himself at the foot of the tree and waited for it. He saw it come away from the mountain, both its eyes burning like electricity, like the eyes of an automobile. When it had come near the tree it wound its body and neck round the trunk of the tree to climb up it. As it was going up he shot an arrow at it, an explosive arrow,¹ which hit both of its eyes and blinded it.

271. The dragon was left eyeless and fell down. He drew his sword, went up to it and cut it to pieces, killed it and threw it away. He cut off about ten or twelve kilos of the dragon's flesh, took it up and threw it before the babies. The babies set about eating the dragon's flesh, saying, 'O man.' He said, 'Yes.' They said, 'You have done us a good turn. If our mother should come back now, she has a temper and she will be angry with you, so do not stay at the foot of the tree. Our mother has a rock on her shoulder and if she sees you she will kill you.'

272. 'She will say, "If he who has made enmity with me comes forth I shall give him enmity." She will not consider this that you have done a good turn. Let her alight and let us explain to her, our mother, and talk to her and then, after we have talked to her, my mother will come to her senses and will say, "He who has done me a good turn, I shall repay him."' He said, 'Yes.' The fellow, Mahmud, went and hid himself and they covered him up and he covered himself up below the tree.

273. The Simurg came back and saw that the dragon had been killed. She had a rock on her shoulders. She said, 'If he who is my enemy comes forth I shall give him enmity.' There was nobody to answer her. She threw the big rock away. It was a big rock and she threw it away and came back to her babies. The baby said to her, 'O our mother!' She said, 'Yes.' He said, 'How long is it that you produce babies and the dragon eats them?' She said, 'It is about a hundred years.' He said, 'Well, why haven't you killed it before now?' She said, 'I didn't catch it.' He said, 'Why then, now that it is killed, do you say that you will "give them enmity"?' Say, 'He who has done this good turn, I shall repay him. What does he want?'''

274. When her babies said, 'Mother, you call out and say, "He who has done this good turn, I shall do him a good turn,"' when she did call out she said, 'He who has done this good turn, I shall repay him.' Mahmud came out and said, 'I have done it.' She said, 'What do you want?' He said, 'By God, this is what I want from

wutī, 'wallāhī, amam awē la tō, bimgayēnī bō mamlakatī sīmanswār.' wutī, 'šalā sad̄ sālī tir min bačkam bikirdāya w haždīhā biyxwārdāya, am paſpita lē naġirtāyam. bāša, mādam tō čākakač lagal̄ min kirdiġa, bičō, hawt̄ kunna āw, kunnay gāwaz, bōm bēra ayra wa hawt̄ baxta, dā-wasta, qaļaw yānī wakū barān, bōm bēra ayra.'

275. Čūa lāy pāšā, wutī, 'ay pāšām.' wutī, 'balē.' wutī, 'hawt̄ baxta dā-wastam awē al'ān la tō wa hawt̄ kunna āw.' wutī, 'bāša, bōt̄ payā kam.' dāy wa kōlī hamālā bō lāy sīmirx, bōyān bird. xwārdinī xōyšī 'adadī ama mānjē guzarānī pē bikā bō dāyān pēy. rōia lāy sīmirx, kunna āwakān ū dā-wastakān halī wast wa žēr bālīa w halī ġirt ū sīmirx birdi. xōyšī čūa nāw bālī.

276. Rōi, rūy kirda mamlakatēk, hawt̄ sāl̄ rēga-w, wa hawt̄ mānj biřiy wa sīmirx. tamāšā akā la nāw bařrēkā qalāčayak haya, birdi, rūy kirda qalāča. lāy qalāča dāy nā. čwār dawrī qalāčaka bař-ū, faqatī kār čia, bāqimanī bařr-ū. dāy nā, wutī, 'ama šen ū mawqīlēkī sīmanswāra. ēwāra tētō ayra, aybīnī. itir 'ilājī xōt̄ bika.' wutī, 'bāša.' aw lēy dā, rōi, sīmirx, rōiō bō mawqīlī xōy.

277. Pāšī awa čū, čālēkī hal̄ kand ū tēy čū, maḥmū, xōy qāim kird la čālaka. tamāšāy kird, ēwāra ūašwār hātō, māinakay kirda tawīlayakō, xōy čūa sar qarawēlāyakī ūaq, dā ništ̄. tamāšāy kird, zarpē xwārdinī bō hāt, la sē naw'i bā wa sarō. ba'zēkī lē xwārd ū ba'zēkī nāya pišt̄i sarī xōy wa dāy nā. xōyšī hilāk bū, lēy kawt̄. maḥmū zōrī birsī-w, hal̄ sā, 'adadēkī lē xwārd ū pāšī 'adadaka injārakū čūa čālaka.

278. Bayānī hal̄ sā xwārdin bixwā, sīmanswār, ū bičētō bō ūāw, tamāšā akā xwārdinakay lēy xuryāġa. wutī, 'kēy ka hātiġita [hātiġita] mawqīlī min wa lam xwānita xwārdiġa? tā wa tēmō ēwāra najātī xōt̄ biđa anā awkužim.' ūey guzarānī nīa biřwā. lēy dā, ūašwār, rōi w ēwāra hātō. itir manjāhī namā, maḥmū. sīnīaka hātō bar dasī, hāt̄, lagal̄i xwārd. wutī, 'nařōit̄?' wutī, 'naxēr.'

279. Wutī, 'bāša, min qarārī qa'day min wāya, wa'day min, zōrān bigirīn. mini dā ba 'arzā bimkuža, biṭḍam ba 'arzā awkužim.'

you, that you should get me to the country of Simenswar.' She said, 'Would that for another hundred years I had gone on producing babies and that the dragon had eaten them, rather than that you had extracted this from me by this means.'¹ Well, since you have done me the good turn, go and bring me here seven oxhide water-skins and seven young fatted rams, as fat as full-grown rams.'

275. He went to the king and said, 'Sire.' He said, 'Yes.' He said, 'I want seven young fatted rams from you immediately and seven water-skins.' He said, 'Right, I shall procure them for you.' He had them carried on the shoulders of porters to the Simurg. They also put down food for Mahmud himself, enough for him to live on for a month. He went to the Simurg and tied the water-skins and the fatted rams under her wings, then she took him up and carried him off. He went between her wings.

276. He went and turned towards a country seven years' journey away, which he completed in seven months by Simurg. He saw that there was a fortress in the middle of a sea. She took him towards it and set him down beside the fortress. There was dry land on all four sides of the fortress but the thing was, all the rest was sea. She set him down and said, 'This is the place of Simenswar. He will return here in the evening and you will see him. For the rest, fend for yourself.' He said, 'Good.' She, the Simurg, set off and went back to her own place.

277. After that Mahmud went and dug a pit and got into it and concealed himself in the pit. In the evening he saw the Black Rider return, put his mare into a stable and go and sit down on a hard bed. He saw that a tray of food came for him with three kinds of food on it. Some of it he ate and some of it he set down behind his head. He was tired and lay down. Mahmud was very hungry. He got up, ate a little of it and then went back into the pit again.

278. In the morning he, Simenswar, rose to eat and go out hunting again and saw that some of his food had been eaten. He said, 'Who are you who have come to my place and eaten from this tray? Save yourself before I return this evening or I shall kill you.' There was no way for him to go. The Black Rider set off and went and returned in the evening. Mahmud had no refuge left. The tray came before him again and he came and ate with him. He said, 'So you didn't go?' He said, 'No.'

279. He said, 'Well, this is my practice, as I promised, that we shall wrestle. If you throw me to the ground kill me, if I throw you

wutī, 'zōr bāša.' hal sān, nānyān xwārd, dasyān kird wa zōrān ġirtin. aw šawa tā wa bayānī zōrān, kasyān kasyān naxist. bayānī maḥmū wutī, 'barim da, min bā bičim, nəž akam.' čū, nəži kird ū fira pārāo w pāši pārānō ka hāt zōrānī ġirt lēliā.

280. Ḧaşswāri dā wa 'arzā. halī kēšā xanjar, şimşer, sarī biwiře [būře]. wutī, 'sarim mawiřa.' dugmay tirazān, tamāšā akā āfrata, kaniška. ka kanišk-ū, bāwuše palka wa sarō, naykušt, wutī, 'day, bō čī tō amita kird lam birāyānī mina ka kaniškēkī?' wutī, 'min ah̄dim kirdiğā, min pālawānim, yakē naē [naya] pištī xōm biđā wa arzā šū nākam. imřō tō minit dā wa 'arzā šū wa tō akam.' wutī, 'bāša.' māray kird.

281. Wutī, 'min kaniškī šāy pariānim, nāwim malika tāūsa.' wutī, 'bāša.' pēkō mānō 'adadī dū sē sāl, rāyān pēkō abwārd. pāši dū sē sālaka šawēkyān pēkō wūn, wutī, 'maḥmū.' wutī, 'ā.' wutī, 'imšaw min amirim. bayānī 'arabē tē, min 'aidī aw 'arabima, amwātō.' wutī, 'šēt mawa,' w pēkō xawtin, gama w yāriyān kird tā wa nīmašaw. pāši nīmašaw kanišk la xōyō mird. hačiya^k qapī lē ġirt ū qurinjikī lē ġirt mird.

282. Bayānī rōž-ūō, tamāšā *akā 'arabēk swārī ḥuštirēka, hāta kalawari, wutī, 'maḥmū, awā amānatē hā lāt, 'aidī mina. bimdarē.' wutī, 'ama amānatī nīa lām.' wutī, 'bimdarē, hā lāt.' čūa žūr bizānē hōš nahātō, čū, tamāšā akā xarika—yānī bēn akā, xirāp awē. wutī, 'wā bāša biydamē, am čiy lē bikam lam baḥrā?' wutī, 'wara, 'arab, bitdamē.'

283. Wa harkyān xistyāna sar ḥuštir, ḥuštir talasim wū, halī ġirt ū birdī wa āsmānā [āsmānjā]. ba talasimiš bē-hōša, bānjī kird, wutī, 'maḥmū, agar atwānī bēy ba dwāmā, min kaniškī šāy pariānim ū awā birdimyānō.' wutī, 'quř ba mālitō gīrē, min la kē bēm ba dwāy tōā?' aw lēy dā, rōi, amiš hal sā, swārī māinī ḥaš bū, la baḥr

to the ground I shall kill you.' He said, 'Very well.' They got up, ate and fell to wrestling. That night until morning wrestling, and neither of them threw the other. In the morning Mahmud said, 'Let me go, so that I may go and pray.' He went and prayed and made many entreaties and when he came back from his entreaties he wrestled with him.

280. He threw the Black Rider to the ground. He drew his dagger, his sword to cut off his head. He said, 'Don't cut my head off.' He tore open his buttons and saw that it was a woman, a girl! As it was a girl, with an armful of plaits on her head, he did not kill her. He said, 'Well, why did you do this to my brothers, since you are a girl?' She said, 'I, being a champion, have sworn not to marry until someone comes and throws me to the ground. Today you have thrown me to the ground so I shall marry you.' He said, 'Good,' and married her.

281. She said, 'I am the daughter of the King of the Peris. My name is Melike Taus.' He said, 'Good.' They stayed together for two or three years and passed the time together. After the two or three years, one night they were together when she said, 'Mahmud.' He said, 'Yes.' She said, 'Tonight I shall die. Tomorrow an Arab will come. I belong to that Arab and he will take me back.' He said, 'Don't be daft,' and they slept together and played till midnight. After midnight the girl simply died. However much he bit her and pinched her she was dead.

282. In the morning the sun rose, he saw an Arab mounted on a camel who came to his door and said, 'Mahmud, you have something in trust which belongs to me. Give it to me.' He said, 'This is not "in trust" with me.' He said, 'Give it to me. It is with you.' He went inside to see whether she had not recovered her senses. He went and saw that she was in the process—that is to say, he smelt that she was decomposing. He said, 'It is best that I give her to him. What should I do with her in this sea?' He said, 'Come, Arab, that I may give her to you.'

283. Both of them together put her on the camel. The camel was a magic one and took her up and carried her into the sky. She was senseless by magic too and called out, 'Mahmud, come after me if you can. I am the daughter of the King of the Peris and they have taken me back.' He said, 'Mud engulf your home! How can I come after you?' She set off and went, while he got up and mounted the black mare, which took him across the sea to the dry land. He set

kirdia aw bařō, māīna ūši bar dā, law lāwa kawta sar bahr ū
sarawxwār ūlō.

284. Dīqatī dā, ama sē dēwa šař akan, yaktiryān hamū zāmār kirdiġa. wutī, ‘wāz bēra, bā yaktirī nakužin. am binyādama bē, ama ma’lūm šar’mān akā.’ čūa lāyān, wutī, ‘bō čī yaktirītān wā zāmār kirdiġa, xwā bitānġirē.’ wutī, ‘wallāhi, ēma—la sar ama kilāwī saxrī jina, ama tūlī silēmān pēyammar, ama qāličay silēmān pēyammara. kilāwī saxrī jin, biykayta sar kas nātħbīnē. tūlaka biday, lam qāliča biday, *alē, “labē”, alē, “la kə?”, haċkø maxsat biwē qāličayš awwā.’

285. Wuti, 'da, wā nāē, karakān, čōn abē? min am tīra ataqēnim, ēwa hač kāmtān zū hāwirdtānō bō awtāna, hač yakē, bō awtāna.' wutī, 'zōr bāša.' tīrī taqān, bis ū čwār sa'āt rē tīr aīwā. rāyān kird wa šēn tīrā. tā awān rōin kilāwī kirda sarī, čūa sar qāliča, tūlēkī lē dā. wutī, 'labē.' wutī, 'la kwē?' wutī, 'la mamlakatī šāy pariānā dām na.'

286. Qālīča halī bird, la qarāxī šārēkā dāy nā ka šārī šāy pariāna. dāy nā w qālīčay qađ kird ū nāya bāxalī w kilāwī nāya bāxalī w tūlī girta dasiō, ūtūy kirda pyāwī ūtissipī la šārakā. wutī, ‘kaniškēkī šāy pariān lam baynā hāwirdyānō. kāmasēya qalākay?’ wutī, ‘kaniškakay šāy pariān, a’ awa qalāčakayatī. γāyatī čia? ama ḥawzēka, dū xuški tirī lagalā itir tēn bō sar am ḥawza. agar ḥaz akay biybini layra dā niša.’ wutī, ‘bāša.’

287. Dā ništ, tamāšāy kird, lagał dū xuškī tiriā hātin bō sar
ḥawzaka, malayān kird. dwāna xuškakay wa yakō malayān kird,
amiš dwāy awān malay kird. čūa ḥawzaka, kilāwī saxrī jinī kirda
sar ū čūa bōqay mili, kas naybini. la kōliā rōiō bō hōdakay xōy.
la hōdakay xōyā xōy āškirā kird. wutī, ‘hā mahmū, hātī.’ wutī,
‘balē, hātim.’ wutī, ‘mādam tō hātī, zōr bāsa.’ pēkō rāyān bwārd
la qaiāčāā, yānī ‘adadi yak mān.

288. *Kaniška pāśā wutī, 'maḥmū.' wutī, 'ā.' wutī, 'ama hič

the black mare loose and from that side she went on to the sea and went under.

284. He saw three demons¹ fighting who had all wounded one another. They said, 'Desist, let us not kill each other. If this human being comes he will surely settle our case for us.' He went up to them and said, 'God take you, why have you wounded one another in this way?' They said, 'By God, we—on account of this, which is the cap of Sakhr the Jinnee, this, the stick of Solomon the Prophet, and this, which is the carpet of Solomon the Prophet. If you put the cap of Sakhr the Jinnee on your head nobody will see you, and if you strike the carpet with the stick it will say, "Whatever you say. Whither away?"² Wherever you want to go the carpet will take you.'

285. He said, 'Now this won't do, you asses. How can it be? I shall shoot this arrow and whichever one of you brings it back first, they shall be for that one. Whichever one, they shall be for him.' They said, 'Very good.' He shot the arrow and it went a twenty-four hour journey. They ran off after the arrow. While they were going he put the cap on his head, went onto the carpet and struck it with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down in the country of the King of the Peris.'

286. The carpet took him up and put him down at the edge of a city which was the city of the King of the Peris. It put him down and he folded up the carpet and put it under his arm, with the cap, and taking the stick in his hand he turned towards an old man in the city. He said, 'They have recently brought back a daughter of the King of the Peris. Which is her palace?' He said, 'The daughter of the King of the Peris, that yonder is her palace. But to what end? Here is a pool and she will come to this pool with two more of her sisters. If you want to see her, sit here.' He said, 'Very well.'

287. He sat down and saw her come to the pool with two more of her sisters and they swam. Her two sisters swam together and she swam after them. He went to the pool, put the cap of Sakhr the Jinnee on his head and went onto the nape of her neck. Nobody saw him and on her shoulder he went back to her room. In her room he revealed himself. She said, 'Ha, Mahmud, so you have come!' He said, 'Yes, I have come.' She said, 'Since you have come, it is well.' They passed the time together in the palace, that is to say for a period of one month.

288. The King's daughter said, 'Mahmud.' He said, 'Yes.' She

*fāyay [fāy] nīa. bičō majlisī pāšā, baškam pāšā min biđā ba tō.' wutī, 'balē.' čūa majlisī pāšā. wutī, 'wusūlī žin wa šū dānī ayra čīa, kilāšaka dā nē bō pāšā, kōnarakānī. ka čūa darō, hātō, pēlāwakānī dā kan, bōy bitakēna w biynē tāqē. ama wusūlī awē, azānē dāwāy žin akay.' wutī, 'zōr bāša.'

289. Pāšā hał asā, čūa darō, pēlāwakānī bō dā anā, ahātō, pēlāwakayšī hał ağırt, aynā tāqaka. pāšā wutī, 'ay majlis, am kuřa hātiğā dāwāy žin la ēma akā. ēwa čī alēn? bā biykužin?' wutī, 'na pāšā, maykuža. biynēra wa şen ḥikāyatī ah̄may kōrā. agar hāwirdiō žinī biđarē, agar nayhāwirdō awā hič, i'dāmī ka.' wutī, 'bāša.' wutī, 'rōla, tō bičō şen ḥikāyatī ah̄may kōrā, bōm bēra w min žinit ađamē.' wutī, 'zōr bāša.'

290. Qāličay bird, law pařī šār dāy xist, čūa sari, tūlēkī lē dā. wutī, 'labē.' wutī, 'la kwē?' wutī, 'la lāy ah̄may kōrā dām nē.' hałi girt ū birdī, lāy bīrakā dāy nā. tamāšā akā, gumagumē tē lam bīrā. čūa xwārō, tamāšā akā ama pyāwēki ḥāfizī rīšcarmūa, dā niştīga lam bīrā. su'ālī lē kird, wutī, 'tō čiyt ū čikārayt?' wutī, 'min mīmānim.' nān hāt bō ah̄may kōr, wutī, 'nān bixō.' wutī, 'nān nāxōm ḥakāyatī xōtim bō nakay.' wutī, 'tō nān bixō, min ḥakāyatī xōmu bō akam.'

291. Nānī xwārd ū pāšī nān xwārdin wutī, 'min kuřēk būm, sāda, 'amrim la čwārdaā bū, la šārā 'amalam akird. kābrāy 'arab hāt, jārī dā, wutī, "kē tē lēlimā ba qatārčiatī xəni xōy bīdamē." wutim, "min tēm." xəni xōm lē war girt, birdim, dāma dāyakakam ū birākānim, čūm lagalī. čil hēsīrī hāwird, lagal čil xarārā. ka hātīna sar am bīra minī dā ēlāya [dāyalā] xwārō, xarārakānim piř kird la āltūn bōy, hałi kēşāya sar, nāmān la hēsir, lēmān dā, rōlīn.'

292. Zōr rōlīn ū kam rōlīn, kuřaka, ah̄mađ, tamā'i lē yālib bū ka biykužē. wutī, "'arab.' wutī, 'ā, ah̄mađ, xarikī amkuži?' wutī,

said, 'There is no point in this. Go to the King's audience-chamber, maybe the King will give me to you.' He said, 'Yes.' He went to the King's audience-chamber. She said, 'What is the custom for giving a woman's hand in marriage here? Put the King's shoes¹ down for him. When he goes out and comes back and takes off his shoes, shake them for him and put them on a shelf. That is the custom there and he will know that you are asking for a woman's hand.' He said, 'Very good.'

289. When the King got up to go out he would put down his shoes for him, and when he came back he would take up his shoes and put them on the shelf. The King said, 'O ye present, this boy has come to ask a woman's hand of us. What do you say? Should we kill him?' They said, 'Nay, Majesty, do not kill him. Send him after the story of Blind¹ Ahmed. If he brings it back give him the woman, if he does not bring it back then no matter, put him to death.' He said, 'It is well.' He said, 'My child, go after the story of Blind Ahmed and bring it back to me and I shall give you the woman.' He said, 'Very well.'

290. He took the carpet and spread it out outside the city, went onto it and struck it once with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down by Blind Ahmed.' It took him up and carried him off and put him down by the well. He observed that there was a rumbling coming from the well. He went down it and saw a white-bearded blind man sitting in this well. He asked him, saying, 'Who are you and what business have you?' He said, 'I am a guest.' Food came for Blind Ahmed and he said, 'Eat.' He said, 'I shall not eat unless you tell me your story.' He said, 'You eat and I shall tell you my story.'

291. He ate and after he had eaten Ahmed said, 'I was a simple lad, fourteen years old, and working in the city. An Arab fellow came and announced, "Whoever will come with me as a muleteer I shall give him his blood(-money, in advance)." I said, "I'll come." I took my blood-money from him, took it and gave it to my mother and my brothers and I went with him. He brought forty mules with forty sacks. When we came to this well he let me down into it. I filled the sacks with gold for him, he pulled them up and we put them on the mules and we set off and went.'

292. They went on and on. The boy Ahmed was overcome by a desire to kill him and said, 'Arab,' He said, 'Yes, Ahmed, are you going to kill me then?' He said, 'Arab, by God, if you don't give

‘arab, ba xwā, awkužim, bīst bār lam bārānima na^{da}yētē.’ wutī, ‘bāša, bīst adamē.’ fira ūōin, kam ūōin, . . . ‘ba xwā, ham awkužimō da bārī kam nađaytē.’ wutī, ‘bāša, da bārī kayşit adamē.’ fira ūōin, kam ūōin, wutī, ‘har awkužim away tir-*im *nađaytē.’ ‘nātdamē.’ wutī, ‘ay mīwān, kör būm ū kawtima am bīra.’ wutī, ‘zōr bāša.’

293. Hał sā, hāta darō, swārī qālīča bū, tūlī lē dā. wutī, ‘labē.’ wutī, ‘la kō?’ wutī, ‘lāy qasrī pāšāy pariān dām na.’ hāwirdī, la qasrakaā čū, hikāyatī ah̄may kōrī bō kird. wutī, ‘ay majlis, wazir, biykužim?’ wutī, ‘na, maykuža, biyñēra wa šēn hikāyatī āsinğarā.’ wutī, ‘rōla, atwānī, bičōa šēnī hikāyatī āsinğar ū bōm bēra w žinit adamē.’ wutī, ‘bāša.’

294. Swārī qālīča bū, tūlēkī lē dā. wutī, ‘labē.’ wutī, ‘la kwē?’ wutī, ‘lāy dukānī āsinğarā dām nē.’ birdīa lāy dukānī āsinğar, dāy nā. dā ništ lāy dukānīā, tamāšā akā hačī san'āt akā ūaš awētō, čakušī lē ađā w san'ātī bō nākirē. wutī, ‘tō hačī san'āt akay bō čī ūaš awētō?’ wutī, ‘wallā, min ūožekyān kuřek āw āwirdī layraō, gilim dāō. wutī, ‘rōžē sē čakuš awašēnim la sē šūša āsin, aykama sē šūša āltūn.’ min ūožē wutim, ‘čwār šūša biwašēnō.’ āy, wutī, ‘nāywašēnim.’ xistima āwaka, hamū āltūnakam būwatō āsin, isa wurd awim bō aw kuřa āw bērētī, gili adamō.’ wutī, ‘bāša, ama wā hikāyata?’ wutī, ‘balē.’

295. Hał sā, lēy dā, ūōiō. . . . wutī, ‘ay wazir, bā biykužin. hikāyatī āsinğariši hāwirdō.’ wutī, ‘na, maykuža, biyñēra wa šēn hikāyatī lēfadırūā.’ wutī, ‘biřō, hikāyatī lēfadırūm bō bēra w žinit adamē.’ nārdī wa šēn hikāyatī lēfadırūā. qat'ā [qatdā] am lēfadırūa hačī taqał akā wa dasī akā, harčī darzī awašēnē nāykā wa lēfaka, aydā [ayyā] la dasī.

296. İnjär dā nist la sar dukānaka tā ēwārē, ēwārē su'āli lē kird, ‘tō čiyt ū čikāray?’ wutī, ‘min yaribim.’ wutī, ‘bā bičin bō māli

me twenty of these loads I'll kill you.' He said, 'Well, I'll give you twenty.' They went on and on—'By God, if you don't give me another ten loads I'll still kill you.' He said, 'Very well, I'll give you another ten loads.' They went on and on and he said, 'I'll still kill you (if you don't give me) the rest.' 'I'll not give them to you.' (Ahmed) said, 'O guest, I became blind and fell into this well.' Mahmud said, 'Very good.'

293. He got up and came out, mounted the carpet and struck it with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down by the palace of the King of the Peris.' It brought him and he went into the palace and told him the story of Blind Ahmed. He said, 'O ye present, viziers, should I kill him?' They said, 'No, do not kill him, send him after the story of the Smith.' He said, 'My child, you can do it. Go after the story of the Smith and bring it to me and I shall give you the woman.' He said, 'Very well.'

294. He mounted the carpet and struck it once with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down by the Smith's shop.' It took him to the Smith's shop and set him down. He sat down by his shop and saw that everything he tried to make went black again when he struck it with the hammer and he could not forge it. He said, 'Why does everything you try to make turn black again?' He said, 'By God, one day the river brought a boy along here and I pulled him out.' He said, 'Every day I shall strike three rods of iron with the hammer and turn them into three rods of gold.' One day I said, 'Strike four rods.' Well, he said, 'I'll not strike them.' I threw him back into the water and all my gold became iron again and now I am looking out for the water to bring that boy back so that I can pull him out again.' Mahmud said, 'Right, is this the story?' He said, 'Yes.'

295. He got up, set off and went back. The King said, 'O vizier, let us kill him. He has brought the Smith's story back too.' He said, 'No, do not kill him, send him after the story of the Quilter.' He said, 'Go and bring me the story of the Quilter and I shall give you the woman.' He sent him after the story of the Quilter. This Quilter, absolutely every stitch he made went into his hand, every needle he flourished he pushed, not into the quilt, but into his hand.

296. This time he sat down at the shop until evening, when he asked him, 'What are you and what business have you?' He said,

ēma.' čū mālī awān, nānī bō hāwird, wutī, 'nān bixō.' wutī, 'nān nāxōm ḥikāyatī xōtim bō nakay.' wutī, 'ḥikāyatī xōmi bō akam, nān bixō.'

297. Nānī xwārd ū pāšī nān xwārdin wutī, 'ay filān kas, min ḥōzēkyān kōtirē hāt, ništ baw dāraō, dasim bird, kōtirim ġirt. kōtir barzī kirdimō, la āsmānī birīm, birdimā mamlakatī xōy. kōtir būa āfrat, pēy wutim, "ay kuři lēfadīrū." wutim, "bałē." wutī, "tō, čil kārakarim haya, bičō lāy am čil kārakara, pāšī am čil kārakara bēra lāy xōm, min bō tōm, tō bō minī." hał sām, čūma lāy sī w nōyān, yakēkyān māō, čūmō bō lāy, ḥōriaka xōy. šaqēkī tē hał dām, xistimā bar dukānakay xōm.'

298. 'Īsa taqalim bō nākirē wa darzīā, wa lēfaā, har ba dastimā akam. ařwānim, ēžim baškam aw kōtira bētō, biyğirimō, awa nāētō.'

ḥikāyatī lēfadīrūyī birdō, bō pāšāy pariānī kird. šāy pariān īmjār kaniškī xōy dāē, bōy māra kird.

awā lēy būmawa, ītir namā.

'I am a stranger.' He said, 'Let us go to our house.' He went to their house and (the Quilter) brought food for him and said, 'Eat.' He said, 'I shall not eat unless you tell me your story.' He said, 'I'll tell you my story, eat.'

297. He ate and after eating the Quilter said, 'O So-and-so, one day a dove came and settled on that tree and I put out my hand and caught it. The dove lifted me up into the sky and carried me to its own country. The dove turned into a woman and said to me, 'O Quilter lad.' I said, 'Yes.' She said, 'I have forty maids. Go to these forty maids and after them come to me, I shall be for you and you for me.' I got up and went to thirty-nine of them. There was one left and I went to her, the houri herself. She gave me a kick and threw me down in front of my own shop.'

298. 'Now I can't get a stitch into the needle, the quilt (rather), I simply put it into my hand. I am looking out, saying that maybe that dove will come back and that I may catch it, but it doesn't come.'

He took back the story of the Quilter also and told it to the King of the Peris. This time the King of the Peris gave him his own daughter and married her to him.

There, I've finished, there's no more left.

III

BINGIRD AND PIŽDAR

THE *Piždar* district, comprising one sub-district of the same name and a second called *Bingird*, lies at the extreme north of Suleimaniye province. Pizhder proper is the only part of the province lying north of the Lesser Zab river, which here forms the boundary with the sub-district of Bingird. My first Bingirdi informant I met in Suleimaniye, but all the remaining texts in this section were taken down in *Qal'a Disa*, the centre of the district.

The first four short texts were dictated by 'Abdullā, son of *Malā* (mullah) *Mahmūd*, a young man in his early twenties, from Bingird village. He came originally from the neighbouring village of *Marga* (which was formerly the centre of the sub-district), for reasons he gives in one of the texts. He had gone through the six classes of the village Elementary school and so absorbed some Sul. forms into his speech. When I met him he had come to Suleimaniye town to attend an educational course intended to train persons of his calibre as village school-teachers for a drive against illiteracy.

After a few sessions, devoted to noting down sentences in his dialect, it was explained to him what was wanted of him in the way of connected texts. The next day, accordingly, he appeared with the story of 'a stupid man' written out. Although I preferred to take it down from his dictation, without his consulting the written text, I have added certain passages from this (in parentheses) to round the story out. The story of 'a tortoise and two ducks' he dictated on the following day. Far from being of Kurdish origin, this Indian fable had found its way, presumably via an Arabic translation (*Kalila wa Dimna*), into a Kurdish school reader, *Xəndinî kurdî bō sinfî cŵāram*, and been paraphrased for the occasion by Abdullah. The remaining two texts were more spontaneous.

The long story of 'Arselan' is a popular one in Persia, where it has often been printed. It was part recorded (Bin. 314-51) and the rest dictated by one *Hama Šarîfî Hawlây kexâ Mustafay Činâra*. Hama Sherif, son of Abdullah, son of headman Mustafa of Chinâre, was born in that village, about eight miles east of Bingird,

and had lived there all his 25 years except the last. This he had spent at *Sindolān*, a village on the northern bank of the Zab, four miles from Qala Dize, as a servant of the agha. He was in Qala Dize attending the agha's sons at school.

The Piž. texts were all dictated by followers of Ahmed Agha of *Girbdāx*, a village a mile to the east of Qala Dize, who was himself most helpful. The first two, factual passages, 'Summer' and 'Tobacco', were by '*Usēnī Brāim*. Hussein, son of Ibrahim, aged about 30, was born in *Hasār* but now lived in Girbdakh, which adjoins it.

The next two speakers were provided by Ahmed Agha on the recommendation of my host, Mejid Said from Suleimaniye, head-master of the local Intermediate school. Mejid, entering into the spirit of the thing, had demanded *dū naxondawāri bāš* 'two good illiterates'. The first was *Ahmadī Muhammād Sa'īd*, a jovial man in his fifties. Born in *Nūradīn*, some miles west of Sindolan on the north bank of the Zab, he had lived about half his life in Girbdakh. He explained that *mīlataka ba hāšratī nūradīnī manšūrin, āyākān ba hāšratī mīrāwdalī* 'the people are known as the Nuredini clan, the aghas as the Mirawdeli clan' (cf. Edmonds, *Kurds, Turks and Arabs*, pp. 217 ff.).

Apart from providing his own four texts, Ahmed was an indispensable help in taking down the story of 'forty-one deaths', told by his crony *Bāōmari Amzay*. Ba(b H)omer ('*Umar?*'), son of Hamze, was an eldritch character of over 60 who gabbled so much that everything he said had to be repeated to me, and perhaps to some extent shortened and 'translated', by Ahmed. Baomer had been born in *Halšō*, a village in the hills nine miles east of Qala Dize, but had lived for the past eight years in Girbdakh.

Pyāwī bē-aql

299. KĀBRĀYAK (ha)bū, čand sāl bū kāsibiy [kāspī] dakird har faqīr bū, (dawlamand nadabū. awīš) gutī, ‘dabē bičim bō lāy šāzin, amin bizānim bō čī har faqīrim, čand sāla kāsibī dakam.’ kābrā rōy়, wistī bičē bō lāy šāzin, bizānē bō čī čand sāla kāsibī dakā w har faqīra. (aw šāzinaš lam išānay dazānē.)

300. La rēē tūši sayak bū, pēy gut, ba kābrāy gut, ‘bō kō dačī?’ kābrā gutī, ‘dačim bō lāy šāzin, čunka amin čand sāla kāsibī dakam har faqīrim (wa dawlamand nābim).’ sayaka pēy gut, ‘da, bō miniši pē bilē, “amin čand sāla har giřwēm, bō čī čāk nābimawa?”’ kābrā gutī, ‘bāša.’

301. Kābrā rōy়, amjā gaišta bāxawānēk. kābrāy bāxawān pēy gut, ‘bō kō dačī?’ kābrā gutī, ‘dačim bō lāy šāzin. amin čand sāla kāsibī dakam har faqīrim ū dawlamand nābim.’ kābrāy bāxawān pēy gut, ‘da, bō miniši pē bilē, “amin čand sāla xizmatī am bāxay dakam har barī nāgirē.”’ kābrā gutī, ‘bāša.’

302. Amjā kābrā rōy় hatā gaišta lāy šāzin wa pēy gut, ‘ay šāzin, amin čand sāla kāsibī dakam har faqīrim ū dawlamand nābim.’ šāzin pēy gut, ‘wara, tō biba ba šā, aminīš mahṛūmī tō dabim (wa la sar taxt dā niša, pāšayati bika).’ kābrā bama rāzī nabū.

303. Kābrā ba šāzinī gut, ‘adī sayak pēy gutim, “čand sāla har giřwēm, bō čī čāk nābimawa?”’ šāzin pēy gut, ‘pēy bilē, pyāwī kar ū bē-aqīl bixwāt (čāk dabētawa).’ kābrā gutī, ‘bāša.’ gutī, ‘adī bāxawānēk pēy gutim, “čand sāla xizmatī am bāxay dakam, bō čī barī nāgirē?”’ šāzin gutī, ‘pēy bilē, sē kūpa āltūn la bāxakaydā haya, la filān šondā, daryān bihēnē bāxakašī barī dagirē.’ kābrā gutī, ‘bāša.’

304. Amjā rōy় la kin šāzin ū gařāyawa, tūši bāxawānakay bū. pēy gut, ‘pēt gut, ba šāzin?’ kābrā gutī, ‘balē, pēm gut. šāzin gutī, ‘sē kūpa āltūn la filān šondā la bāxakaydā haya, (la bar buxārī aw

A stupid man

299. ONCE there was a fellow who had been working for some years but was still poor and was not getting any better off. He said, 'I must go to the Queen to find out why I am still poor (although) I have been working for some years.' The fellow went, intending to go to the Queen, to find out why he was still poor although he had been working for some years. That Queen knew about these matters.

300. On the way he met a dog who said to him, to the fellow, 'Where are you going?' The fellow said, 'I'm going to the Queen because I've been working for some years and still I'm poor and don't get rich.' The dog said to him, 'Well, say to her for me, "I have been mangy for some years. Why don't I get better?"' The fellow said, 'Very well.'

301. The fellow went on and this time he came to a gardener. The gardener fellow said to him, 'Where are you going?' The fellow said, 'I'm going to the Queen. I've been working for some years and still I'm poor and don't get rich.' The gardener fellow said to him, 'Well, say to her for me, "I have been looking after this garden for some years but it simply will not produce fruit."' The fellow said, 'Very well.'

302. This time the fellow went on until he reached the Queen and said to her, 'O Queen, I have been working for some years and still I am poor and do not become rich.' The Queen said to him, 'Come, you be King and I shall be your wife and you sit on the throne and rule.' The fellow did not agree to this.

303. He said to the Queen, 'Moreover, a dog said to me, "I have been mangy for some years, why don't I get better?"' The Queen said, 'Tell him that if he eats a stupid ass of a man he will get better.' The fellow said, 'Very well.' He said, 'Moreover, a gardener said to me, "I have been looking after this garden for some years, why won't it produce fruit?"' The Queen said, 'Tell him there are three crocks of gold in his garden in such-and-such a place. If he brings them out his garden will produce fruit.' The fellow said, 'Very well.'

304. Then he left the Queen and went back and came across the gardener. He said, 'Did you tell the Queen?' The fellow said, 'Yes, I told her. The Queen said, "There are three crocks of gold in such-and-such a place in his garden and it is on account of the

āltūnāna bāxay barī nāgirēt). daryān bihēnē w bāxakaš barī dagirē.”’ kābrāy bāxawān ba kābrākay gut, ‘da, wara, bā daryān bihēnīn, niway bō tō.’ kābrā bama rāzī nabū.

305. Amjā ūt̄ hatā gaišta sagaka, pēy gut, sayaka ba kābrāy gut, ‘pēt gut, ba šāzin?’ kābrā guti, ‘pēm gut. gutuwyati, “pyāwī bē-aqī ū kar bixwāt čāk dabētawa.”’ sayaka ba kābrāy gut, ‘adī čiy ba tō gut?’ kābrā guti, ‘ba minī gut, “wara, biba ba šā, la sar taxt dā binīša, aminīš mahrūmī tō dabim.”’ guti, ‘adī bō ba qisat nakird?’ guti, ‘ba xwā, min har la sar bašma birinj binūm bāštira laway ka bibim ba šā.’ sayaka guti, ‘ka wā bē la tō kar ū bē-āqiltir nia. ba xwā, amin tō axōm.’ (sayaka swārī sari kābrā bū wa xwārdī.)

Kīsalēk wa dū mirāwī

306. Dū mirāwī lagał kīsalēk la āwēkdā bün. am dū mirāwīa w kīsalaka pēkawa rāyān dabwārd ba kayfxoši w rafīqāyatī hatākū qadarēkī, balān waxtēkī āwakay aw gōmay iškī kird. mirāwiakān dayānwist bičin bō jēekī kay wā ka āwī tēdā bē, čunka ba bē āw nātwānin bižin.

307. La bar away ka kīsalakaš rafīqyān bū pēyān gut, ‘ēma dačin bō jēekī ka, āwī tēdā bēt. atōš dēy lagałmān?’ kīsalaka guti, ‘balē, aminīš nātwānim ba bē āw bižim, lagałtān dēm.’ mirāwiakān pēyān gut, ‘bāša, balān dabē tō šartī awamān lagał bikayt ka ba sar dēyakdā ūt̄, xalkī aw dēya tamāšāmān dakan, nābē qisa bikayt wa bar bibitawa. agīna, ka qisa bikayt, bar dabitawa wa damirī wa hīc xatāy ma nia.’

308. Kīsalaka guti, ‘bāša, ēwa či bilēn ba qisētān dakam.’ mirāwiakān dārēkyān hēnā, har yaka sarēkyān girt ba dimyānawa wa ba kīsalakašyān gut, ‘atōš ba dimit nāwqadakay bigira wa amaš dafirīn wa halit dagirīn bō nāw āwaka.’ kīsalaka ba dimī tund dārakay girt wa mirāwiakān fiřīn.

309. Ba sar dēyakdā ūt̄. waxtēk xalkī dēyaka čāwyān pē kawtin dastyān kird ba qīžaqīž. kīsalakaš xōy rā nagirt, dastī kird ba qisa kirdin wa damī bar bū la dāraka wa bar būawa wa mird.

vapours of that gold that his garden will not produce fruit. Let him bring them out and his garden will produce fruit.'" The gardener fellow said to this fellow, 'Well, come, let us bring them out and half of it shall be for you.' The fellow did not agree to this.

305. Then he went on until he reached the dog and the dog said to the fellow, 'Did you tell the Queen?' The fellow said, 'I told her. She said, "If he eats a stupid ass of a man he will get better."' The dog said to the fellow, 'Well, and what did she say to you?' The fellow said, 'She said to me, "Come, be King, sit on the throne, and I shall be your wife."' He said, 'Well then, why didn't you do as she said?' He said, 'By God, if I go on sleeping on rice straw it is better than that I should become King.' The dog said, 'If that's so there is no more stupid ass than you. By God, I'll eat you.' The dog attacked¹ the fellow and ate him.

A tortoise and two ducks

306. THERE were two ducks together with a tortoise in a pool. These two ducks and the tortoise passed the time together happily and in friendship for some time, but after a while the water of that pool dried up. The ducks wanted to go to such another place where there would be water, for without water they cannot live.

307. Since the tortoise was their friend they said to it, 'We are going to another place where there will be water. Will you come with us?' The tortoise said, 'Yes, I cannot live without water either, I shall come with you.' The ducks said to it, 'Very well, but you must promise us that when we go over a village, and the people of that village see us, you must not say anything and so fall off. Otherwise, if you do say anything, you will fall off and die and it will be no fault of ours.'

308. The tortoise said, 'Well, whatever you say I shall obey you.' The ducks brought a stick, each of them seized one end of it in its beak and they said to the tortoise, 'You seize the middle of it with your mouth and we shall fly and take you up and away to the water.' The tortoise seized the stick firmly with its mouth and the ducks flew off.

309. They went across a village. When the people of the village saw this they began to shout. The tortoise could not restrain itself but began to talk and its mouth came away from the stick and it fell off and died. In this way lack of self-restraint and inability to

bam naw'a xō ū nagirtin wa zimān ū nagirtin zōr jār dabēt ba dužminī aw kasa ka xōy ū nāgirēt wa dabēt ba sababī namānī aw kasa wa yān zararēkī zōrī tūš dakāt.

Bayānī badbaxtī

310. LA mindāllawa hīč išim nadakird čūnka la pēšawa hamānbū wa ihtiyājīmān ba iš kirdin nabū. agar išišmān bibwāya bābim ūenjbarī dagirt wa iši pē dakird. balān waxtēkī ka dastkurtī ba sardā hāt majbūr būyn ka ba dastī xōmān iš bikayn wa bābim lagat āyāy aw dēyādā naxōši la baynyāndā paydā bū wa la bar away ka āyāyaka zōrdār bū wa zułmī dakird bābišim majbūr bū ka dēyakay xōmān ba jē bihēlē wa bičēt bō jēeki kay wā ka natwānē dastdirēzīy bō bikāt.

311. Wa kāsibīmān dakird ba dastī xōmān bō away ihtiyājī xōmān pēk bihēnīn wa la pāš away ka 'umrmān gaſta tamanī ḥawt haſt sālī nārdinī bō maktabē, tākū gaſtīna sinfī šaš pēy xəndim. la pāšān ixtidārim nabū ka ba masrafi xōm la šār bixənim. aminiš waxtēk ka am dawrayayān kirdawa majbūr būm ka bēm, xōm dāxił bikam bō away ūanj-ba-xasār nabim wa istifāday lē bikam wa ihtiyājī xōmī pē daf' bikam.

Ganim

312. FALLĀH la waxtī awwalī jistāndā dast dakāt ba jūt kirdin wa zawi kēlān wa tōw čāndin. waxtēkī dirēz pē dačē hatākū la tōwakay dabētawa, la čāndinī. la pāš away ka la čāndinī tōwakay dabētawa dast dakā ba ward biřin bō sālēki ka. aw daylay ka čānduwyatī, ka la 'arzī hāta darē, miškī tēdā haya ba kamī. fallāhakaš tałayān bō dirust dakāt wa dayānpastētawa, kuna miškakān. la pāš ūzēkī ka aw—kunēkī kay ka paydā bibē—tałay lē dā danē wa dayānkūzē. hatākū ganimaka gawra dabēt har dayānkūzē.

313. La pāš away ka gawra bū ganimaka dast dakāt ba guł kirdin wa dānakay ūaq dabēt wa la pāšān dast dakāt ba dirwēna kirdinī wa ka la dirwēna kirdinī būawa [bōwa] gēray dakāt wa daykāt ba kā w dān. la pāš away ka gēra kirdinī tawāw bū ba şanay

hold his tongue is often the enemy of that person who cannot restrain himself and is either the cause of his destruction or causes him great harm.

A 'hard-up' tale

310. FROM childhood I used not to do any work because originally we were well off and had no need to work. If we had work (to be done) my father would engage labourers and get them to do the work. But when we became poor we were obliged to work with our own hands, and my father fell out with the Agha of that village and, as the Agha was powerful and oppressed us, my father was obliged to leave our village and to go to such another place where he could not oppress him.

311. Then we worked with our own hands to provide for our wants and after our age reached seven or eight years he sent us to school, where I studied until we reached the sixth class (of the Elementary school). Afterwards I was not able to study (at the Intermediate school) in the town at my own expense. Then, when they opened this course (to train Elementary school-teachers for the villages), I was obliged to come and enter myself for it so that my efforts should not have been wasted and to take advantage of it and thereby to provide for my needs.

Wheat

312. THE farmer starts to team up and plough the land and to sow the seed in the beginning of winter.¹ It takes a long time until he has finished sowing the seed. After he has finished sowing the seed he sets about ploughing land for the next year. When the crop that he has planted comes out of the earth there are a few mice in it. The farmer makes traps for them and stamps the mouse-holes down. After another day, when more of their holes appear, he puts down traps by them and kills them. Until the wheat gets big he is killing them all the time.

313. After it has become big the wheat begins to produce ears and the grains become hard and finally he begins to reap it, and when he has finished reaping it he threshes it and turns it into straw and grain. After the threshing of it is completed he winnows it in order to separate the straw and the grain from one another.

dakāt hatā kā w dānakay lēk ūdā dakātawa. amjār dast dakāt ba kēshānaway bō mālawa ba kā w dānawa.

Arsalān la mamlakatī Farangiān

314. Rōžek la rōžān patrūsyāy farangī la sar taxtī xōy qarārī girtibū, ḡand wazir ū pālawānī kursinišin la dawray dā ništibū, pēy gutin, ‘ay wazirī da min, dabē kē habī la dinyādā muqābilay min bikā, biwērēta min ba ūfā?’ gawrayakī zōr yařā, zōr la xōyā dadī, zōr ba-pišt-ū-qawat bū, zōr dawlamand bū.

315. Šārēkī habū, šārē qullay sēhamyān pē dagut, har ćwār dawray ūsārī hasār bū, bas sē darkay habū, law sē darkānaš nōbacī w qalawurī xōy lē dā nābū. qamarī wazir ū ūamsī wazir nābī dastařast ū dastačopī bū. tamāšāy nađumēyān kird, gutyān, ‘ay pāšāy min, kas nia la dinyā muqābilay tō bikā, daraqatī tō bē, ūfāy lagał tō bikā bas malikshāy rōmē nabē.’

316. ‘Malikshāy rōmē ūzinēkī haya, nēwī malikay faxrūtānja. malikay faxrūtānji hāmilaya ba kuřekī, aw kuřay bibē nēwī danēn arsalān. arsalān pālawānēkī wā ūşājılı ū wā ćāpük ū ćālāk la dinyādā nābē, qatiš nabūwa. agar aw jēt pē ūşlōq bikā w ūşāray lagał tō bikā mamlakatī lēt tēk bidā w lēt wērān bikā.’

317. Dangī qaymās xānī farangiy dā wakū birāzāy, kuři birāy bū, pēy gut, ‘ay qaymās xānī, hařt sta [hasta], biřō bō sar mamlakatī malikshāy, dawray lē bigira, la sar taxtī xōy biykūža, mamlakatī ba yaxsir bigira wa ūzin ū māl ū mindālakay bō min bēna ba dīl, min lēra ba bařreyān dā dadam.’ hařt stā [hastā], ūři, qaymās xānī farangī, bō sar malikshāy rōmē, dastyān ba ‘arbī kird, āgāy la xōy nabū, malikshāy rōmē, la sar taxtī xōy saryān biři, ūzin ū māl ū mindālakayān ba dīl ū ba yaxsirī girt.

318. Wazirēkī habū, wazirī kārdār, tamāšāy kird, ūzinē malikshāy dagiryā, guti, ‘ay malikay faxrūtānji, bōc dagiryēy?’ guti, ‘min bōya dagiryēm, bō taxt ū baxtī xōm wa māl ū dawlatī xōm wa sar ū sarwatī xōm.’ guti, ‘hařt sta, magirya, aw dāwa bō tōya, bō kasī dī nia. hařt sta, biřō, bargī xōt bigōřa, bargī kārakarān la bar xōt bika. la hařt mawqīhēk darfatit bū, firsatit bū, xō nijāt bida.’

Then he sets about carrying it home, (separately,) as straw and grain.

Arselan in the country of the Franks

314. ONE day Petrusya the Frank had set himself on his throne, a number of viziers and noble champions were seated about him, and he said to them, 'My viziers, who can there be in the world who can oppose me, who dares to fight me?' He was a very illustrious prince, very proud of himself, very powerful, and very rich.

315. He had a city which they used to call the City of the Third Summit. All four sides of the city were walled round and it only had three gates, and at those three gates he had set his guards and sentinels. The Vizier Qamer and the Vizier Shems were the deputies of his right hand and his left hand. They looked at his horoscope and said, 'Your Majesty, there is nobody in the world who can oppose you or stand up to you or fight with you except Melikshah of Rom.'¹

316. 'Melikshah of Rom has a wife whose name is Queen Fakhrutaj.¹ Queen Fakhrutaj is pregnant with a son and when she has that son they will call him Arselan. Arselan will be such a brave and nimble champion as is not to be found in the world, nor ever was. He may disturb your throne and fight with you and spoil your country and lay it waste about you.'

317. He called Qaimas Khan the Frank, who was his nephew, the son of his brother, and said to him, 'Qaimas Khan, rise and go against the country of Melikshah, surround it and kill him on his own throne, take his country captive and bring his wife and family and children to me as prisoners and here I shall throw them into the sea.' Qaimas Khan the Frank rose and set off against Melikshah of Rom and they began to make war. Melikshah of Rom was taken unawares and they cut off his head on his own throne and took his wife and family and children prisoner.

318. He had a Chief Vizier who saw that the wife of Melikshah was weeping. He said, 'O Queen Fakhrutaj, why are you weeping?' She said, 'I am weeping for my throne and my fortune and for my home and my riches and for myself and my wealth.' He said, 'Rise and do not weep, this trick is for you and for nobody else. Get up, go and change your clothes and put on servants' clothes. Wherever you get the chance, the opportunity, make your escape.'

319. Hał stā ba dastūrī wī, ba qisay wazīrī kārdār hał stā, cū, bargī kārakarānī la bar xō kird. cīl kārakari habū, la nēwyāndā dā nīšt. waxtēk pyāwī da pāšāy patrūsyāy farangī cūn, girtyān, hāwiştyānina sar gamī w pāpōrī, biyānban bō mamlakatī patrūsyāy wa farangiān, muddatēk ba pāpōrē, ba bahredā rōiştin, la mawqī'ēkī lāyān dā bō ısrāhat ū nān ū qāwa w qilyānī xōyān bixōn. žinakay pēy gut, ba gamiawān, gutī, 'fuxsatim bida, biřek ba dim āwēdā dařōma xwārē.'

320. Žinaka la pāpōrē hāta xwārē, jangalānēkī lē bū, xōy la jangalānakaydā māt dā. waxtēk pāpōryān pē dā dā aw žinayān la fikr cūawa w xōy šārdawa, la fikryān cūawa [cōwa] w pāpōr rōi bō mamlakatī farangiān, tasmił ba mamlakatī farangiān būawa pāpōr. agar lēy hāta darē, aw hālamay lē hāta darē, pēy gut, patrūsyāy, 'kwā awhay mini lē dagařēm?' gutī, 'qurbān, awi habē hēnāwmāna, danā nāzānīn, ba čiy dīmān šik nāe [nāya].'

321. Dangī qamarī wazīrī dā, gutī, 'bōm tamāšāy najūmē ka, dāxō lagala yān na.' gutī, 'qurbān, aw žinay tō lēy dagařēy lagal nīa.' dalē, 'adī awa ba cī cūn bō mamlakatī malikšāy, bō cīn nārdin, bō wā ba batālī hātinawa?' gutī, 'qurbān, mamlakatī malikšāmān fath kirduwa, čand kilisāmān lē *tartib [tarbiat] dā dāwin, bit ū salammān lē *tartib dā dāwin, aw māl ū mindālakaš awandī habū hēnāwmāna.' gutī, 'xayr, nahātuwa.' čandī tamāšāy najūmēyān kird aw žina nadītrāyawa, bōyān nadītawa čübūa [čübō] kilōrī dārēkawa, la kilōra dārakadā qarārī girtibū.

322. Aw bā lawē bē, awjār bēyna sar ū kārī xwājā nahmāni mīsrē. *tājirēkī [ta'jilēkī] zōr dawlamand bū, hamū sālēk dařōi bō xirilfirōstin ū tūjārat, ba sālawaxt dahātawa, ba dwāzda māng dahātawa. rōzēk tamāšāy najūmēy kird, kuti, najūmēk pēy gut, 'ay xwājā na'mān, atū biřo bō safarē, safarit ba xēra, astērat la burfī xōsdāya, išit muwafaq dabē, qāzānjēkī zōrit pē dagā.'

323. Dangī qatār ū nahārī dā, čand yulāmī dang dā, qatār ū nahārī rāzāndawa w awiš [rāzāndawawiš] rōi bō sar pāpōrē. awiš ba bahredā hātin bō mamlakatī farangiān, gayna aw mawqī'hay

319. She got up, following his advice, as the Chief Vizier had said, and went and put on servants' clothes. She had forty maids and she sat among them. When the men of King Petrusya the Frank went and seized them, and threw them into boats and steamships to take them to the country of Petrusya and the Franks, they went across the sea for a while by steamer and then they landed somewhere for a rest and food and coffee and to smoke their pipes. Melikshah's wife said to the boatman, 'Give me leave to go down to the water's edge for a moment.'

320. The woman came down from the steamship and there was a jungle there and she lay quiet in the jungle. When they pushed the steamer off they forgot the woman and she hid herself. They forgot her and the steamer went to the country of the Franks and reached it. When that crowd of people came out of it Petrusya said to Qaimas, 'Where is the one I was looking for?' He said, 'By your leave, we have brought all there were, otherwise we know nothing about any others.'

321. He called Qamer the Vizier and said, 'Look at the horoscope for me, to see whether she is with them or not.' He said, 'By your leave, the woman you are looking for is not with them.' He said, 'Well, what did you go to the country of Melikshah for? Why (do you think) we sent you? Why have you come back empty-handed like this?' He said, 'By your leave, we have conquered the country of Melikshah, we have set up a number of churches there, we have set up idols and images, and we have brought all the family and children there were.' He said, 'No, she has not come.' However much they studied the horoscope that woman could not be seen. For this reason they could not see her, that she had gone into the hollow of a tree and settled down there.

322. Let her be there, and let us come to the affairs of Khwaja Naaman of Egypt. He was a very rich merchant and every year he would go away to buy and sell and trade and would come back in a year's time, in a twelvemonth. One day he studied the horoscope and it, the horoscope, told him, 'O Khwaja Naaman, if you go on a journey it will be successful. Your planet is in a good part of the zodiac, your work will be successful and you will make a big profit.'

323. He called for a caravan and provender (?), he summoned some servants and got the caravan ready and went on board a steamship. They came across the sea towards the country of the Franks and reached that place where the army and the troops of

agar laškir ū ḥasākīrī patrūsyāy lēy lā dābū bō qāwa w qilyān [qāwqilyān] xwārdinē, awiš lawē lāy dā. muddatēk lawē mānawa, xwājā nahmān ba pyāsa ba dim bahrēdā dařōia xwārē bō lāy jangalān ū bišalān ū qāmišalēn ū gwēy rā girt, dangī giryānēk dahāt zōr ba yarībī, ba malūlī.

324. Pēy gut, 'atū čiy dagiryēy law jangalānaydā, žinī, pyāwī, dēwī yān dirinjī, ajinday?' guti, 'min na dēwim, na dirinjim ū na ajindam. min bōya dagiryēm, žinē malikšāy rōmēya wa lē qawmāwa, patrūsyāy farangi taxt ū baxtī lē tēk dāwa. miniš halātuwim la bar dastī wī, xōm lēradā hašār dāwa.' tamāšāy najūmē xōy kird, xwājā nahmānī, kuti, 'lēra baw lāwa biřōy išit la zarardāya, wa gařē.' la ūxōyřā gařāyawa, aw žinay hēnāya darē, lagał qatār ū nahāřī xōy čuawa, swāři pāpōrē bū, rōiwa bō mamlakatī mīsrē.

325. Ćū bō mamlakatī mīsrē, lawē xabar ba šārī mīsrē gai, pēyān gut, 'ay xwājā nahmān, atō čand ūža, čand sāla dařořtī, ba sālawaxt dahātiawa, aw dafha hajāib atū ba juhmayakī hātiawa?' haziž mīsrē la dūy nārd, 'ay xwājā nahmān, atū bō wā zū hātiawa?' guti, 'qurbān, amin γabarim bō tū hēnāwatawa w bōya zū gařawimawa. jwābim zāniwa agar patrūsyā farangī řa sar malikšāy ūromēy dāwa, la sar taxtī xōy sari biřiwa, māl ū hāyla ba tālānī girtuwa. aminīš bōya hātuwimawa agar atūš muqayyatī xōt bikay, nawakū řa sar tōš bidā, atōš bikūžē, mamlakatī la tōš wērān bikā.'

326. jā dałē, 'yā xwā, ba xēr ēy. wallāhī bāš bū, jwābēkī cākit hēnāwa.' jā kutī, 'tagbīrim ciya, ay wazirayna?' kutī, 'tagbīri tō awa bē, har ćwār dawray šārī mīsrē la xandak ū sipēr hangēwa.' cānd 'adadēkī ḥaskarī lē *tartib dā dā ba ćak ū aslahay jangī, bō xātīri ahway kābrā agar bē la nāxāñi swārī sari nabē w mammakati lē wērān nakā. ba qisay kirdin, har ćwār dawray šārī mīsrēy la xandak ū sipēr hangāwt, cānd ḥaskarī lē *tartib dā dā ba asbābī jangī, ēška w qalawuri lē dā nā.

327. Rōžēk žinē malikšāy rōmē wakū malikay faxrütānja awā la kin xwājā nahmānī, hōdayakī bō tartīb dāwa, dū kārakarī bō ū girtuwina ta aw mindālāy la pištē dabētawa. xwāy mindālākay pēy

Petrusya had landed for coffee and to smoke a pipe and there he too landed. They stayed there for a while and Khwaja Naaman went for a stroll down by the water's edge, by the jungle and the thicket and the cane-brake there, and he heard the sound of a most bitter and desperate weeping.

324. He said, 'What are you, weeping in that jungle? Are you woman or man, devil or demon or jinnee?' She said, 'I am neither devil nor demon nor jinnee. I am weeping because (I am) the wife of Melikshah of Rom, who has suffered misfortune, whose throne and fortune Petrusya the Frank has spoilt. I have escaped from his hands and concealed myself here.' Khwaja Naaman studied his horoscope and it said, 'If you go on from here your affairs will suffer. Turn back.' He went back on his own path, he brought that woman out and went back with his caravan, went on board the steamer, and went back to the country of Egypt.

325. He went to the country of Egypt, there the news reached the city of Egypt and they said to him, 'O Khwaja Naaman, how many days, how many years is it that you have gone away and come back in a year's time, but this time, strangely, you have come back in a week?' The Ruler of Egypt sent after him, (saying,) 'O Khwaja Naaman, why have you come back so soon?' He said, 'By your leave, I have brought back news for you and therefore I have returned early. I have learnt the news that Petrusya the Frank has attacked Melikshah of Rom, cut off his head on his own throne, and carried off his wife and family. I have come back, for my part, so that you should take heed for yourself, lest he attack you too and kill you and ruin your country.'

326. Then he said, 'O God, you are welcome. By God, it was well (done), you have brought good information.' Then he said, 'What should I do, O viziers.' They said, 'What you must do is to throw trenches and parapets round all four sides of the city of Egypt.' He organized some soldiers in them with weapons and instruments of war so that if the fellow should come he would not take him unawares and ruin his country. He did as they said, threw trenches and parapets round all four sides of the city of Egypt and organized some soldiers in them with equipment for war and set guards and sentinels in them.

327. One day the wife of Melikshah of Rom, Queen Fakhrutaj, was with Khwaja Naaman and he had prepared a room for her and appointed two maids for her, to that child which she would bear.¹

hātā kird, ḍānd majrīsī wazīr ū wazarā w ḫafiq ū *tājīrī ḫafiqī da xōy xiṛ kardinawa da'watī, la xōšīy away xwāy kuṛī dāwatē.

328. Birdyāna majrīsē nēwī lē binēn. ēkī kutī, 'xwājā mahmūd bē,' ēkī kutī, 'xwājā ahmad bē,' w kutī, 'xayr, min kuṛī xōm nēw danēm amīr arsalān.' jā kutyān, 'atū *tājīrī, atō xwājāy, dabē lagał bē. arsalān bō gawrāna.' kutī, 'hazār gawray nēwī gāwānī lē ē, hazār gāwānī nēwī gawray lē ē. abahwē iš tēk nācī.' jā kutyān, 'ārazdōy xōt bē, cōnī nēw danēy ba kayfī xōta.' nēwī nā amīr arsalān.

329. Amīr arsalān la qutābiēy nā bō xwēndinē, ba ḥawt sālān 'ilmī muxtasarī xwēnd. ḫōzēk hāta darē, tamāšāy kird, dinyāy zōr pē xōš bū. cūawa mālē, kutī, 'bāba, min ciy dī nāxwēnim, awandī la qawam habū xwēnduwma.' jā kutī, 'rōla, maxwēna, cít pē xōsha ahwē bika. hařō sar dūkānē, bikiṛa w bifirōša.'

330. ḫōzēk cūa [cō] sar dūkānē, dā ništ, tamāšāy kird, hatā ēwārē har daykiři w lēy dakirdawa w dayfirōšt ū daynūsī, zōr bē-saḥat bū. ēwārē tamāšāy kird, jałabēkī swārān bawēdā hāt, ba bar dimī wīdā, tūla w tānjīyān zōr lagał būn. dilī hāta jōlāna bō awān swārān, dilī fiři awiš wakū wān agar tartībī *bō bidirē. hał stā, ba gurjī hātawa bō mālē, bō lāy bābī, bō lāy dākī.

331. Kutī, 'ay arsalān, atū awřō bō wā hējizī, bō wā malūlī?' gutī, 'dāya, agar atū dāk nabūyāya min ēstā mistēkim la dimī tō dadā, sarim la qalbē jō dakirdiawa. aw gaz ū nīw gazay sar dūkānē kiřīn ū firōstin ba min nākirē.' jā gutī, 'rōla, bō cī wā tūřay? hał sta, cít pēma tałaba. mālēki zōr xwāy dāwa, harcī tō pētima tałaba, ama bōt paydā dakayn ū maqsūdit ḥāsil dakayn.'

332. Gutī, 'amin damawē—cīl swārim dawē, hamūy ba šīr ū ūimb ū aslahay jangī w wulāxī cāk, ḫōzē bićima rāw ū rāwškārē, ēwārān dēmawa hōda w dīwāxānī da xōm.' dałē, 'bāša, rōla, ba sar cāw, harcī atō bilēy 'amrī tō la sar sariā.' hał stā sibḥaynē bābī,

God gave her the child, and he gathered all the assembly of viziers and his friends and fellow merchants at a feast, for joy that God had given him a son.

328. They carried him into the assembly to name him. One said, 'Let him be Khwaja Mahmud,' and one said, 'Let him be Khwaja Ahmed,' but he said, 'No, I shall name my son Amir Arselan.' Then they said, 'You are a merchant, a Khwaja, and he must be the same. Arselan is for princes.' He said, 'There are a thousand princes whom cowherds' names would suit, a thousand cowherds whom princes' names would suit. There will be no harm done this way.' Then they said, 'Have it your own way, it is for you to name him as you will.' He named him Amir Arselan.

329. He set Amir Arselan to study as a student and in seven years he learnt the epitome of all knowledge. One day he came out and looked about and the world pleased him greatly. He went back home and said, 'Father, I shall not study any more. I have studied as much as I could.' Then he said, 'Don't study then, child, but do what you please. Go to the shop and buy and sell.'

330. One day he went to the shop and sat down and saw that until evening he was buying and cutting off (cloth) and selling and writing and that it was very unhealthy. In the evening he saw a group of horsemen come by there before him and many puppies and greyhounds with them. His heart was moved wildly by those horsemen. His heart was aflutter, that preparations might be made for him as for them.¹ He got up and quickly came back home to his father and mother.

331. She said, 'O Arselan, why are you so depressed and sad today?' He said, 'Mother, if you had not been my mother I would have punched you in the face now and knocked your head off your body. That buying and selling by the yard and the half-yard at the shop is not for me.' Then she said, 'My child, why are you so angry? Come, ask what you want of me. God has given much wealth, so ask whatever you want of me, that we may get it for you and give you what you want.'

332. He said, 'I want—I want forty horsemen, all with swords and lances and weapons of war and good horses, so that by day I can go hunting and in the evening come back to my rooms and my audience-chamber.' She said, 'Very well, my child, on my eyes be it. Whatever you say, your wish is my command.' His father, who was Khwaja Naaman, got up on the morrow and went and

wakū xwājā na'mān bē, cū, bōy la bāzārē gařā. čand yulāmī ba kayfē bin bōy girt, čand wulāxī čākī bō kiřin, čand širī čākī bō kiři, čand ūimbī ba dili xōy bō kiři. ūozē ba dirēžāia ūozē hatā ēwārē dāma w sartrinjēn ū ta'līmī swārī w pālawānīčey dakird.

333. Bā aw lawē bē, bēynawa sar ū pāy patrūsyāy. ūozēk bāngī qamari wazir ū šamsī wazirī kird, guti, 'bōm tamāšāy naſūmē bikān, dāxwā aw yīrasara pē gaiwa yān na.' guti, 'bałē, bargī nwē *lēt mumbārak [lēmbārak] bē, pē gaiwa, 'umrī la sēzda w ćwārdaydāya, pālawānī wā šajī' ū wā nāmdār qat nīa. ēstēš awā la mīsrē la kin xwājā naḥmānia, awā *tarbiati [tartibī] swārī w i pālawānīē dakā. čand yulāmī lagalīn, ūozē ba dirēžāia ūozē la taḥlīmdāya.'

334. Jā dangī qaymās xānī dā, guti, 'qaymās xān, hał sta, biřō, awiš ba maradi malikšāy bara. biłē, "min damawē arsalān ba xō w ba dākī w ba bābī bōm bēna bō ēra ba sari ūtū w ba palī bastū, danā agar bōm naēnī maradi malikšāy nišānī wiš dadam, la sar taxtī xōy sari dabirīm."

335. Awīš čand ḥadadēki ḥaskar ū ḥasākir ūragał xist, ūozēk āgāyān lē nabū la mīsrē, har ćwār dawray ūtārī mīsrē la xēwat ū čādir hangāwtrābū. sibḥaynē agar hał stān wakū bafri lē bibārē har ćwār dawray ūtārī aw hamū čādiray lē hał dirābū. zōr pē načū ēlčiy da patrūsyāy, wakū pyāwī patrūsyāy bin, gaština dīwāxānē 'azīzī mīsrē, bāragāy 'azīzī mīsrē, kāyazēkyān ba dastawa bū, nāmay tē nūsrābū lē ḥālī nadabūn, zimānī farangiānī nadazānī.

336. Bāngī arsalānyān kird. arsalān agar hāt kulsīčki pōlāiyān bō dā nā, la nēwqadī majrīsē dā nīstibū, ba har ćwār dawraydā dagarā w qisay dakird. nāmakayān dāya dastī. agar xwēndiawa āwuřēki la xwājā naḥmānī bābī dā, awjār dazānē agar kuři xwājā naḥmānī nīa, guti, 'ay xwājā naḥmān, amin agar kuři tō nīm bō čit kirduwima kuři xō?'

337. Gutī, 'ay kuři xōm, tā awřō kuři min būy, law ūozē ba dwāwa kayfī xōt. amin ba firyāt kawtim, amin dāyki tōm najāt dā la jangalānīdā la čangī patrūsyāy farangi. ēstēš tā awřō kuři min būy, law ūozē ba dwāwa ārazōy xōta.' guti, 'bāša, ay bābī min, ēstēš amin

searched the market on his behalf. He engaged as many servants as he wanted, he bought him good horses, good swords and good lances that would please him. All the day long until evening he would play draughts and chess and learn riding and wrestling.

333. Let him be there, while we come back to Petrusya. One day he called the Vizier Qamer and the Vizier Shems and said, 'Study the horoscope for me, see whether that wretch has grown up yet or not.' They said, 'Yes—may your new clothes be fortunate for you—he has grown up. His age is about thirteen or fourteen and there is no other champion so brave and renowned. Now he is in Egypt with Khwaja Naaman, learning to ride and to wrestle. He has a number of servants and all the day long he is learning.'

334. Then he called Qaimas Khan and said, 'Qaimas Khan, rise and go and deal with him as you did with Melikshah. Say, "I want Arselan himself and his mother and father brought to me here, bare-headed and with arms bound, otherwise, if he does not bring them for me, I shall show him how I dealt with Melikshah and cut his head off on his own throne."

335. He took a number of soldiers with him and one day, without them knowing about it in Egypt, all four sides of the city of Egypt were surrounded with tents and pavilions. On the morrow, when they rose, all those tents had been pitched on all four sides of the city, as if it had snowed. Not long passed before the emissaries of Petrusya, who were his men, reached the audience-chamber, the court of the Ruler of Egypt. They had a paper in their hand with a letter written on it, which they could not understand, as they did not know the language of the Franks.

336. They called Arselan. When Arselan came they set down a throne of steel for him. He sat down in the middle of the audience-chamber and, looking round on all four sides of him, spoke (with everybody). They put the letter into his hand. When he had read it he glanced at his father, Khwaja Naaman, for then he knew that he was not the son of Khwaja Naaman. He said, 'O Khwaja Naaman, since I am not your son why did you make me (out to be) your son?'

337. He said, 'My son, until today you were my son. From today onwards it is up to you. I came to your rescue, I saved your mother from the clutches of Petrusya the Frank in the jungle. Now until today you were my son. From today onwards it is up to you.' He said, 'Very well, my father, now I still accept you as my father. But

har ba bābī xōt qabūl dakam. faqat agar zūt pē bigutābāmāya amin daćūm, hatā ēstē tōlē bābī xōm dastān^d, mamlakati xōm war dagirtawa, aw yadram qabūl nadakird.'

338. Jwābī pyāwī da patrūsyāy dā, gutī, 'ay pyāwī patrūsyāy, awa pēy bilēn ba patrūsyāy, amin ba xō w ba bābim bōy dēm ba dil, ba sarī ūtū, ba pēy pēxwāsī, ba dastī bastū, faqat žin ḥayba ba sar walātāndā birwā, ḥurmaya, nāmaḥrama, ḥayba.' pēyān gut ba arsalānī, gutyān, 'ba xwā, agar dēn cāka, nāēn [nāyan] maradī malikšāw nīšān dadayn.' arsalān hēndī ūiq hał stā širēkī la mili yēkyān dā, awī lawē kušt.

339. Agar kuštī 'azīzī mīsrē zōr pē tēk cū, gutī, 'ay xwājā na'mān, tagbīrim cīya, aw fitnayay bō min *nāyawa [twāndawa] arsalānī?' gutī, 'injā, ay pāšām, atū arsalānit bō cīya? dast ū bāzū, šān ū bāhūy, dast ū ūimbē wī bō cīya? la tū ḥaskar dar kirdin bē, la min tā'in dar kirdin bē, la arsalāniš ūař kirdin bē. pištīwān ba xudāy gawra, harcī biłeyn bōmān daćita [daştā] sarē.'

340. Hał stā, swār būn la wulāxī, kawtina 'arb lagał tāyfay farangiān. ba ḥajalay bīst ū ćwār sa'ātān aw dū hōrdūay škāndin, la sar taxtī bābī xōy dā nīštawa, tānjī ḥākimatiēy la sar sarī xōy ūnā. wazīrī kārdār pēy gut, 'ay arsalān, atū ēstē māwita.' dalē, 'cīm māwa?' dalē, 'atū bigařē la ūārī, aw hamū qalāyčyāna, hamū bit ū salamin lēyān *tartib dāwin. atū aw bit ū salamāna biškēna.'

341. Dalē, 'farmū, pēšim kawa, min našārazām, tā bićim biyānškēnim.' wa pēši kawt, dasti dāya ūrī ūtū ū ūrī. awwał kilisāy gařtinē, agar gařtinē tamāšāyān kird, wa sar kawtin, bit ū salami lē *tartib dā dirābūn. sōfiyakī sarī la bin bitē nābū, sažday bō xwāy xōy dabird. arsalānī nūka širēkī gayāndē, gutī, 'cī dakay [štakay] lēra, ay pīra sag?'

342. Gutī, 'lēm nagařāy, amin wā lagał xwāy xō tēkał bibūm, awē bimgutābāya bōm darōi, dū'ām qabūl dabū.' gutī, 'hał sta, tō cīt diwa? hał sta, biřwāna cīt ba sar hātuwa.' agar tamāšāy kird awī awf dibū, aw ūāra wā namābū, xirōšābū ūār, qabila gōřābū,

if you had only told me earlier I would have gone and by now I would have avenged my (real) father and taken back my country, I would not have endured this tyranny.'

338. He answered Petrusya's men, saying, 'O men of Petrusya, tell Petrusya that I and my father would come to him as prisoners, bare-headed and bare-footed with hands tied, but it is shameful for a woman to go from country to country, (as) she is a woman, it is shameful.' They said to Arselan, 'By God, if you come it is well, if you don't come we'll show you how we dealt with Melikshah.' Arselan became so angry that he cut off the head of one of them with a sword and killed him on the spot.

339. When he killed him the Ruler of Egypt was sorely distressed and said, 'O Khwaja Naaman, what shall I do now that Arselan has caused this trouble for me?' He said, 'Well, Sire, what have you got Arselan for? What are his arms and his physique and his lance for? Let raising an army be your concern, let providing for them be my concern, and let the fighting be Arselan's concern. With the help of Almighty God, whatever we may say will succeed.'

340. They rose, mounted their horses and fell to fighting with the party of the Franks. Within twenty-four hours he had defeated those two armies, sat on his father's throne again and placed the crown of authority on his own head. The Chief Vizier said to him, 'O Arselan, there is still (work) left for you.' He said, 'What is there left for me?' He said, 'Go about the city (and you will see that) it is full of their churches,¹ and they are all full of the idols which they have set up. You (must) break those idols.'

341. He said, 'Be so good as to lead the way, as I am unacquainted with it, so that I may go and break them.' The Vizier went ahead of him and he took a naked sword and departed. At the first church they came to, when they went up into it, they saw that idols had been set up in it. An old man had prostrated himself before an idol and was worshipping his God. Arselan prodded him with the tip of the sword and said, 'What are you doing here, old cur?'

342. He said, 'You did not leave me alone. I was busy communicating with my God (in such a way that) what I would have said (if you had let me) would have been granted me, my prayer would have been accepted.' Arselan said, 'Get up! What have you seen (as yet)? Get up and see what has befallen you.' When he looked, that which he had known, that city remained no more. The city

aw dawray aw tēdā bū aw dawra namābū, taxt ū baxtyān wērān kirābū.

343. Arsalānī tamāšāy kird, pardayak lawē dā dirābūawa w aw hamū bit ū salama zōrī pirsyār lē kirdin la kābrāy. aw parday bō hal dāyawa, tamāšāy kird, šiklēkī zōr jwānī lē časp kirābū, la qadi dīwāri. pēy gut, 'aw šikla i kēya?' guti, 'aw šikla šiklī fafuylıqā, kiće patrūsyāy farangiāna.'

344. Jā kuti, 'agar wakū amin dīwima, wā la kin min jwāna lēra, la kin xōši wā jwāna?' guti, 'balē, satışad awanda jwāna.' jā guti, 'estē agar amin 'aksī xōt bō bikēsim ū la mistēt binēm, biybay, pē nişānī wī biday wakū amin bō wī sütawim, awiš wā bō min dasütēnī?' guti, 'agar tū ba ūrem bikayawa ba salāmatī w naēli [nayalî] namkūzīn amin ba sar cāw zōr cākī dił dasütēnim.'

345. Jā hal stā, nāmayakī bō nūsi wa la dwāy ahway šiklī xōy bō girt bō xō, ba širi ūt, ba hayhatēkī zōr qoz ū ba-sām ū pālawānēkī cāk, dāya dastē. sē 'aksī bō kēshān, harsēkī dāna dastē. ba ūrey kird, tā sar bahrē lagal ūt, dangī gamiawānī dā, pāpōrī bō pē dā dā, guti, 'biřō, ahway wa pařēna, hatā daybaya mamlakatī farangiān, sarī pē ba mamlakatī farangiānawa danēy, magařēwa.' dalē, 'zōr cāka.'

346. Arsalān la ūrey xōyřā gařayawa, hāta sar taxtī xōy, dā ništ, zōr marāqī bū, zōrī dił ba-γam bū wa 'ašqī aw kićay bibū wak fařuylıqāya, kiće patrūsyāy farangiān, hīc hōši la dīnyāc [dīnyāya] namābū. bābī pēy gut, wakū xwājā naḥmān bē, guti, 'ay arsalān, atū bō cī wā bē-kayfī? bōc wā bē-mayli? bō zyād la ūrōzān wā hājizī?'

347. Guti, 'ay bābī min, amin čan waxta fērī ū ūrawškārē—taqrībī (h)ašt nō da ūrōz dabē amin la žürēdā, ēstēš amin hawasim čūwata [čōta] ū ūrawškār ū sāyahīē. agar šitēkī wā bikay min xamī xōy pē biřawēnim cī bē-kayf nim.' jā guti, 'cīt lāzima?' kuti, 'awham lāzima tōřawānānim bō dang da, daćima sar bahrē, tōřān dā dēlima bahrē w māsiān dagirim. γam ba āwē cātir dařwā la hamū šitēk.' dalē, 'zōr cākī.'

348. Agar čūawa bō dākēy qisa kird, bō dākē arsalānī, xwājā

had been in a commotion and the people had changed. The period he was (living) in no longer remained, for their rule had been overthrown.

343. Arselan saw that a curtain had been hung there and he asked the fellow a lot about all those idols. He pulled back the curtain for him and he saw that a very beautiful picture had been fixed to the wall. He said to him, 'Whose picture is that?' He said, 'That is the picture of Ferrughliqa,¹ the daughter of Petrusya of the Franks.'

344. Then he said, 'Is she really as beautiful in herself as she seems to me, as I have seen her here?' He said, 'Yes, she is a hundred times as beautiful.' Then he said, 'If I now have my picture taken for you and put it in your hand, for you to take and to show her by means of it that I am burning for her, will you make her burn for me too?' He said, 'If you send me in safety, and do not let them kill me, I shall gladly and well make her heart burn (for you).'

345. Then he rose and wrote a letter for him and after that he had his picture taken, with a naked sword and in a very dandyish and awesome pose as a fine champion, and gave it to him. He had three pictures taken and gave him all three. He sent him off and accompanied him to the seashore. He called the boatman, pushed the steamer off for him and said, 'Go, take him across and do not return until you bring him to the country of the Franks and set foot there.' The boatman said, 'Very well.'

346. Arselan went back on his path, came and sat on his throne. He was very anxious and heart-sore and had so fallen in love with this girl Ferrughliqa, the daughter of Petrusya of the Franks, that he had no other thought left in the world. His father, Khwaja Naaman, said to him, 'Arselan, why are you so unhappy, why so despondent? Why are you more depressed than usual?'

347. He said, 'My father, for some time I have been accustomed to hunting—here I am, indoors for about eight or nine or ten days—now I have a strong desire to go hunting and travelling. If you arrange something whereby I may dispel my sadness I shall not be at all unhappy.' Then he said, 'What do you need?' He said, 'I need you to summon fishermen for me and I shall go on the sea and let down nets into the sea and catch fishes. Sadness is dispelled better by water than by anything.' He said, 'Very well.'

348. When Khwaja Naaman returned he told Arselan's mother.

nahmānī. gutī, ‘ba xudāy, ay xwājā nahmān, pēm wāya arsalān la *kisī ma cū.’ haṭ stā, tēy gaī mazbǖt agar qisakay kirdibū, cū, dasta jilēkī mamlakatī farangiānī bō ba dirūn dā la kin xayātī. birdia kin pāpōrawānī, gutī, ‘maḥlūm bē arsalān nāgařētawa, dařwā. agar gaišta aw barē, la bahrē pařinawa, aw dasta jilay bidač [bidaya], bilē, “bō tōyān nārduwa,” wa gařē.’ dalē, ‘zōr čák’.

349. Ćū, swār būn la pāpōrē, pāpōryān birda nēwānē, nēwandi
bahṛē, la qarāyān dastyān ba sūrānawē kird bō māsiān. arsalānī
dangī gamiawānī dā, gutī, 'lē xuřa. amin atōm bōya nahēnāwa
māsiān bigirin, amin la išī xōm dagařēm.' pālī pē ba pāpōrēwa nā,
biřō, ūřō bō barī walātī farangiān. ūřōn, gařna aw barē, gamiawānī
pēy gut, 'ay arsalān, agar har dařoy dāk ū bābī da tō aw dasta
ſilayān bō tō nārdūwa, la baryān ka.' gutī, 'zōr čāka.'

350. Dasta jilakay la bar kirdin, pēy gut, 'ay gamiawān, dačiawa aw barē, amin hatā hawt sālī dī nāēmawa. ba hajalay hawt sālī dīka agar hātimawa cāka, nahātimawa sika ba nāmī xwājā nahmāniawa lē da, danā har ba nāmī miniawa lē da. ba bābim wā biłē.' guti, 'zōr cāka.' aw rōišt, gařāyawa. čand muddatēk rōi la cōt ū bēabān ū bē āw ū bē nān, wāy lē hāt dinyāy la bar cāwi tārik bū.

351. Bā aw lawē bigaře. patrūsyāy farangī dūbāra dangī qamarī wazir ū šamsī wazirī dā, guti, 'bizānin, dāxwā aw yīrasara la kwēya, ba či pāya gaīwa.' guti, 'bałe, qurbān, bargī nwē lēt mumbārak bē, awhay tōy lē datirsēy awā nizik bū. naјūm dalē ūy kirda mamlakatī farangiān, bas ba tāqī tanēša.' patrūsyāy farangī pēy gutin ba qamarī wazir ū šamsī wazir, 'awa kārbadastī minin. ū w ūbāzānī lē bigirin, bizānin ba hać mawqi'ěkī lēw hał kawt biygirin, naјātī madan hatā dayhēnina bar dastī min, amin lēra la qanāray dadam.'

352. Awā qamarī wazīr ū šamsī wazīr ḥaskar ū ḥasākiryān dang dā, pēši rēēyān pē girt, muddatēk mānawa la sar rēy amīr arsalānī. xwāy wāy taydīr pē bū, law jēyay awī la sar rēē būn, bawēdā naćū. arsalān ba lāyakī dīdā cū bō šāri farangiān. tamāshāy šāri kird, la

She said, 'By God, Khwaja Naaman, I think we have lost Arselan.' She got up, for she understood perfectly what he had said,¹ and had a suit of Frankish clothes sewn for him by a tailor. She took the suit to the steamship-man and said, 'Know that Arselan will not return but will go. When he reaches the other side, and you have crossed the sea, give him this suit of clothes and say, "They have sent them for you," then return.' He said, 'Very good.'

349. (Arselan) went and they boarded the steamer and took it into the middle of the sea and began to go about looking for fishes from the sides. Arselan called the boatman and said, 'Drive on. I haven't brought you to catch fishes. I'm going on my own affair.' He pushed the steamer on—go on!—and went to the coast of the country of the Franks. They went and reached the other side and the boatman said to him, 'O Arselan, if you are still going on, your mother and father have sent this suit of clothes for you, so put it on.' He said, 'Very well.'

350. He put the suit of clothes on and said to him, 'O boatman, you will return to the other side but I shall not come back for another seven years. If I come back in the course of seven years, it is well; if I do not return then strike coinage in the name of Khwaja Naaman, otherwise continue to strike it in my name. Tell my father this.' He said, 'Very well.' The boatman went and returned. (Arselan) went for some time in the desert and the wilderness, without food or water, until it came about that the world went black before his eyes.

351. Let him wander there. Petrusya the Frank again called the Vizier Qamer and the Vizier Shems and said, 'Find out where that wretch is and what stage he has reached.' They said, 'Yes, Sire—may your new clothes be fortunate for you—he whom you fear has approached. The horoscope says that he has turned towards the country of the Franks, and he is all by himself.' Petrusya the Frank said to the Vizier Qamer and the Vizier Shems, 'You are in charge of my affairs. Hold the roads against him, see to it that, wherever you come across him, you seize him and do not let him go until you bring him to me and here I shall gibbet him.'

352. So the Vizier Qamer and the Vizier Shems summoned troops and held the road before him and stayed for a time on the road of Amir Arselan. God had foreordained that he should not go to that place where they were on his road. Arselan went to the city of the Franks on another side. He looked at the city, went round

har ćwār dawray šār gařā, sē darkay habūn, aw sē darkānaš nōbačiy lē ū wastābūn. darkay nāwqadyān dū kasī lē būn, xwājā kāwus ū xwājā tāwus, har^{dū}kyān birā būn.

353. Böya aw dū birāya lawē ū wastābūn, hardükyān musułmān būn, pēyān xōš nabū arsalān bifawtē. xwājā kāwusī najūmī habū, dayzānī la cī ūzēkīdā amīr arsalān wārid ba šārī farangiān dabē. cū bō kin patrūsyāy farangī, pēy gut, 'ay pāšā, ama faqirin. ba xō w ba birām darkayakmān bidaē nōbatī lē bigirin, baškū arsalān wa dastī ma bikawē, biykayna dyāriy xōmān, bō tōy bēnīn ba dil, atūš xalātmān bikay.' gutī, 'zōr cāk.'

354. Xwājā kāwus hātawa bō kin xwājā tāwusī, gutī, 'ay birāy min, aw dargāyam war girt agar ama nōbat bīn lawē bō xātīrī ahway amīr arsalān nafawtē, wa dast ma kawē, nayhēlin patrūsyāy farangī biykūzē. ḥayfa bō pyāwēkī wakū amīr arsalānī jē-gawray xānadān bifawtē.' awā amīr arsalān gařa aw darkay xwājā kāwus ū xwājā tāwusī lēn, la zārī darkēdā girtyān.

355. Xwājā kāwusī pēy gut, 'ay arsalān, atō ḥaybit nakird, atū kēt pē dalēn kuřī malikšāy ūmē, tō taxtī xōt ba jē hēšt bō fařuyliqāya, kiće patrūsyāy farangī?' pēy gut, 'ay xwājā kāwus, amin bō fařuyliqā nahātuwim.' gutī, 'adī bō cī hātuwī?' gutī, 'min bōya hātuwim, dužmin ba ēkīn lagař farangiān, la mamlakatyān šārazā bibim.' pēy gut, 'jā atū wā ba našārazā hātuwī, ēstē bizānē patrūsyāy farangī atū i'dām dakā.' xwājā kāwusī ba amīr arsalānī gut, 'bigařēwa ba ūy xōtdā.'

356. Pēy gut, 'nāgařēmawa, ay xwājā kāwus, hatā sē ūzī dī amin la xizmat wadā dabim.' gutī, 'awa kāsibīw cīya, ay xwājā kāwus ū xwājā tāwus?' gutī, 'ama qāwaxānamān haya.' arsalān gutī, 'agar awa qāwaxānaw habē amin dabima kuřī wa, nēwī xōm dagōrim, nēwī xōm danēm alyās xānī farangī, kuřī xwājā kāwusī, wa hač kasē lēy pirsīm alēm kuřī xwājā kāwusīm, alyās xānī farangīm pē dalēn, čan waxta xwēnduwma la mamlakatī xārij, šām ū 'alab,

all four sides of the city, and saw that it had three gates and that guards were stationed at those three gates. At the centre gate there were two persons, Khwaja Kawus and Khwaja Tawus, both brothers.

353. These two brothers were stationed there for this reason, that they were both Muslims and they did not like that Arselan should perish. Khwaja Kawus had a horoscope and he knew on what day Amir Arselan would enter the city of the Franks. He went to Petrusya the Frank and said to him, 'Sire, we are poor men. Allot one gate to me and my brother that we may guard it, and maybe Arselan will fall into our hands and we shall be able to present him to you, bring him to you as a prisoner, and you reward us.' He said, 'Very well.'

354. Khwaja Kawus came back to Khwaja Tawus and said, 'My brother, I have got that gate for us to guard, so that Amir Arselan should not perish but should fall into our hands, and that we should not let Petrusya kill him. It would be a pity for a man like the noble, high-born Amir Arselan to perish.' So Amir Arselan arrived at that gate where Khwaja Kawus and Khwaja Tawus were and they seized him in the mouth of the gateway.

355. Khwaja Kawus said to him, 'O Arselan, did you not think it shame, you whom they call the son of Melikshah of Rom, to abandon your throne for Ferrughliqa, the daughter of Petrusya the Frank?' He said to him, 'O Khwaja Kawus, I have not come for Ferrughliqa.' He said, 'Well, what have you come for then?' Arselan said, 'I have come for this reason, that we and the Franks are enemies with one another, and to acquaint myself with their country.' He said to him, 'Then since you have come, being unacquainted with it, if Petrusya the Frank now finds out he will execute you.' Khwaja Kawus said to Amir Arselan, 'Go back the way you came.'

356. He said to him, 'I shall not go back, O Khwaja Kawus. I shall wait upon you for another three days.' He said, 'What is your livelihood, Khwaja Kawus and Khwaja Tawus?' They said, 'We have a coffee-shop.' Arselan said, 'If you have a coffee-shop I shall be your son. I shall change my name and call myself Elias Khan the Frank, the son of Khwaja Kawus, and whosoever asks me I shall say that I am the son of Khwaja Kawus, I am called Elias Khan the Frank, that I have studied in foreign countries for some time, Damascus and Aleppo, and that today I have come back to wait on

awrō hātuwimawa xizmatî bâbî xôm dakam wa nêwî xôsim la kin kas nâlêm, nâmbîninawa.'

357. Xwajâ kâwusî pêy gut, 'wazîrêkî haya, patrûsyâ, nêwî qamarî wazîra, zôr 'aqla, ba-siyâsata, ba-si'ra, ba-talasima, jâdûy zôrin. nêwî xôt la kin wî nalêy.' jâ röinawa bô mâtê. xwajâ kâwusî sibhaynê bargî qâwaçiatîy [qâwaçetî] la bar kird, dasti ba qâwa tê kirdinê kird. insânêkî zôr qoz bû, qarabâliyî zôri wa sar gařâ la qâwaxânê, la bar jwâniê aw pyâway wak alyâs xâna.

358. Qamarî wazîr pêy zânî agar kuřekî wâ qoz qâway dagêrê la qâwaxânê xwajâ kâwusî. qamarî wazîr swâr bû, qâwaxânaka dûr bû la dâiray patrûsyâ, röi bô qâwaxânê. alyâs xânî farangi ba cawî hangawt, pirsyârî kird la xwajâ kâwusî, gutî, 'aw swâra kêya awa hât bô qâwaxânê?' pêy gut, 'âgât la xô bê, ay arsalân, awa qamarî wazîra, ba sahût nabâ.'

359. Nizik bû la qâwaxânê, arsalân istiqvâlî kird, jilawî girt. gutî, 'amin wujûdi awham nîa, ay arsalân, atû jilawî min bigirî. atû kuři malikshây römey, la naway askandari zulqurnay xarjî la rözê stânduwa.' pêy gut, 'ay qamarî wazîr, amin arsalân nîm.' gutî, 'adî atô kêy?' pêy gut, 'amin alyâs xânim, kuři xwajâ kâwusîm.' gutî, 'bô cان waxta atû dyâr nabûy?' gutî, 'amin la xwêndinê bûm la xârij. awrô hâtuwimawa xizmatî bâbî xôm dakam.'

360. Gutî, 'dazanîm arsalânî, bałan nêwî xôt ba min nâlêy.' arsalân bô xoy gutî, 'nâzanîm arsalân kêya.' xoy lê nanâs kird, la qamarî wazîr. qamarî wazîr pêy gut, 'agar atû nêwî xôt ba min bilêy amin fařuyliqâ la dasit danêm, ba rêt dakamawa bô walatî xôt, atû agar cüyawa madhî min bikay, bilêy, "kas pyawatî lagał min nakird qamarî wazîr nabê."'

361. Arsalânî gutî, 'amin ci kârim baw išaya? fařuyliqâ ba min ci? amin kuři xwajâ kâwusîm û aw kiçê patrûsyâ farangîa, kiçâ pâšaya, la qamcê ekdâ nîn.' qamarî wazîr pêy gut, 'ay arsalân, kâyazi hâkimî 'alabê bômân hâtuwa, awâ amîrşang, kuři hâkimî 'alabê ba rîwaya bô xwâzbêniy fařuyliqâ. atû nêwî xôt ba min naîey dâxêkit ba jargîawa danêm.'

my father, and I shall tell nobody my proper name and they will not discover me.'

357. Khwaja Kawus said to him, 'Petrusya has a vizier called the Vizier Qamer who is very wise and powerful and is a wizard with much magic. See you don't tell him your proper name.' Then they went home. On the morrow Khwaja Kawus dressed him in the clothes of a coffee-shop-keeper and he began to pour out coffee. He was a very dandyish person and a big crowd came to see him at the coffee-shop, on account of the good looks of this man who was Elias Khan.

358. The Vizier Qamer learnt that such a dandyish lad was serving coffee at Khwaja Kawus's coffee-shop. The Vizier Qamer mounted, the coffee-shop being far from Petrusya's office, and went to the coffee-shop. Elias Khan the Frank caught sight of him and asked Khwaja Kawus, 'Who is that horseman who has come to the coffee-shop?' He told him, 'Take care of yourself, Arselan, that is the Vizier Qamer. Don't let him catch you out.'

359. He approached the coffee-shop and Arselan went to meet him and seized his bridle. He said, 'O Arselan, I am not such a person that you should hold my bridle. You are the son of Melik-shah of Rom, descended from Alexander the Great,¹ who laid the sun under tribute.' He said, 'O Vizier Qamer, I am not Arselan.' He said, 'Then who are you?' He said, 'I am Elias Khan, the son of Khwaja Kawus.' He said, 'Why haven't you been seen for so long?' He said, 'I was studying abroad. Today I have come back to wait on my father.'

360. He said, 'I know you are Arselan but you won't tell me your proper name.' Arselan said, 'I don't know who Arselan is.' He would not reveal himself to the Vizier Qamer. The Vizier Qamer said to him, 'If you will tell me your proper name I will hand over Ferrughliqa to you and send you back to your own country so that when you go back you may praise me and say, "Nobody rendered me service except the Vizier Qamer."'

361. Arselan said, 'What have I got to do with this business? What is Ferrughliqa to me? I am the son of Khwaja Kawus and she is the daughter of Petrusya the Frank, a princess. We are not of one another's rank.' The Vizier Qamer said to him, 'Arselan, a letter has come to us from the Governor of Aleppo saying that Amir Hoshang, his son, is on the way to ask for the hand of Ferrughliqa. If you don't tell me your proper name I'll make you sorry for it.'¹

362. Arsalānī pēy gut, 'ay qamarī wazir, minatit nabē, haqit ba sar minawa nīa. min faqīrim, cī yadrim la tō nakirduwa, bōc wā la minit hal pēcāwa?' pēy gut, 'ay arsalān, amin parōsh ahōma, atū čan *fazālat [zalālat] ū ūzilīt cēstuwa la sar fařuyliqā, amin dazānim 'ašqī fařuyliqāyay, bōya atū hātuwī bō ēra, balān bō tō nābē fařuyliqā. la bar cāwī tō sibhaynē daydama amīršangī, kuři ḥākimī 'alabī.' arsalānī pēy gut, 'kayfi xōta.'

363. Qamarī wazir hal stā, čūawa bō bāragāy patrūsyāy. awjār šamsī wazir hāt bō qāwaxānē xwājā kāwusī, dā nīst la panā arsalānī. pēy gut, ba arsalānī, 'atū arsalānī. čan waxta patrūsyā tāqībit dakā, bēt away atū aškirā bibī la pāšāy atū i'dām dakā.' gutī, 'ay šamsī wazir, amin arsalān nīm.' gutī, 'balē, atū arsalān nabī, balān nēwē xōshit la kin qamarī wazir malē, datfawtēnē.' gutī, 'balē, ay šamsī wazir, amin agar arsalān nabim cōn dabima haw? amin alyās xānī farangīm, kuři xwājā kāwusim.' šamsī wazir pēy gut, 'bāša, awī dayzānī har wāy bilē.' awa šamsī wazirīš hal stā, xwāḥāfizay xwāst, čūawa bō majrisē patrūsyāy. awā arsalān la qāwaxānēya.

364. Amīršang pēšrawī dar kawt, la qarāx šārī xēwat ū cādiryān hal dā. ḥākimī ḥalabē kāyazēkī nūsibū bō patrūsyāy, 'awā kuři min hāt,' gulēkī la bāyidāya, pēškēši bikā, gulakaši wak kē bē, fařuyliqā kičiatī [kičēti]. kāyazakayān bird bō patrūsyāy. patrūsyāy pēy gutin, ba pyāwī da amīršangī, 'amin aw pyāway nabīnim wa amīršangīš kičē min nabīnē, sawdāy nadīta dirust nīa.' pyāwaka ūlīnawa bō kin amīršangī, pēy gutin, 'cī bū?' gutyān, 'ay pāšāy ma, patrūsyā farmuwyatī, "dabē amin amīršangī bibinim, awiš fařuyliqā bibinē. sawdāy nadīta dirust nīa."' amīršangī gutī, 'ba sar cāw, amin ba xizmatī dagam.' ēwārē yabarī dā ba patrūsyāy, amīršangī, gutī, 'amšaw miwānim.' patrūsyāy hōday gulāwrišēn kird, čand kulsiy lē časpāndin, amīršang wā ba diwāxānē patrūsyāy gai.

365. Bā aw lawē bē, dā nīstin. arsalānīš agar bīstī amīršang cū

362. Arselan said to him, 'O Vizier Qamer, I don't thank you. You have no right to treat me thus. I am a poor man, I haven't done you any harm, so why have you picked on me in this way?' He said, 'Arselan, I am distressed that you have suffered so much ignominy over Ferrughliqa, for I know you are in love with Ferrughliqa and that is why you have come here, but Ferrughliqa will not be for you. Tomorrow I shall give her to Amir Hoshang, the son of the Governor of Aleppo, before your eyes.' Arselan said to him, 'As you please.'

363. The Vizier Qamer got up and went back to the court of Petrusya. Then the Vizier Shems came to the coffee-shop of Khwaja Kawus and sat down next to Arselan. He said to him, 'You are Arselan. Petrusya has been following you for some time. If it should come about that your presence is revealed to the king he will execute you.' He said, 'O Vizier Shems, I am not Arselan.' He said, 'All right, don't be Arselan. But don't let the Vizier Qamer know your proper name or he will destroy you.' He said, 'Yes, Vizier Shems, but if I'm not Arselan how can I become he? I am Elias Khan the Frank, the son of Khwaja Kawus.' The Vizier Shems said to him, 'Very well, go on saying what you know (you must).' Then the Vizier Shems got up, took his leave, and went back to the audience-chamber of Petrusya. There was Arselan in the coffee-shop.

364. The advance guard of Amir Hoshang appeared and pitched tents and pavilions at the edge of the city. The Governor of Aleppo had written a letter to Petrusya, saying, 'Here my son has come,' that he (Petrusya) had a flower in his garden which he should present to him, the flower being Ferrughliqa his daughter. They took the letter to Petrusya. Petrusya said to Amir Hoshang's men, 'If I do not see this man, and Amir Hoshang does not see my daughter, such a transaction¹ is not proper.' The men went back to Amir Hoshang, who said to them, 'What happened?' They said, 'Majesty, Petrusya said, "I must see Amir Hoshang and he must see Ferrughliqa. Such a transaction, without their seeing one another,¹ is not proper.'" Amir Hoshang said, 'With pleasure, I shall wait on him.' In the evening Amir Hoshang informed Petrusya, 'Tonight I am (your) guest.' Petrusya had the room sprinkled with rose-water and set up some thrones in it and then Amir Hoshang arrived at Petrusya's audience-chamber.

365. Let him be there, where they sat. When Arselan heard that

bō xwāzbēnīē fāuyliqā xami kawta dilī, pēy gut, 'ay xwājā kāwus, bā bićin bō dīwāxānē patrūsyāy, dāxō γabar ū bahs čiya.' arsalān ū xwājā kāwus cūn bō dīwāxānē patrūsyāy. arsalān agar tamāšāy kird pyāwēkī zōr jwān, zōr qisazān, pālawānēkī šajih lawē dā niştibū.

366. Qamarī wazir agar cāwī pē kawt pēy gut, 'hā, arsalān, bizāna cī dāxēkit ba jargiawa danēm. cākī tē fikira. awhā amīršanga, amšaw fāuyliqāyay dadaynē. atū nēwī xōt ba min nagut.' pēy gut, 'ay qamarī-wazir, haqit ba sar minawa nīa. fāuyliqāyay dadayē mumbārakī bē.' awjār nōray qisay patrūsyāy hāt, daygut, 'ay amīršang, sibhaynē bō ēwārē lēt ma'lūm dakamawa ba hamū naw'ē.' awā amīršang hał stā, rōištawa bō bin xēwat ū nēw hōrdūy xōy.

367. Awa la dwāy amīršangī majrīs cōl nabūwa. patrūsyā dalē, 'ay qamarī wazir, bōm tamāšāy najūmē ka, amin agar kićē xōm bidama amīršangī, dāxwā astērān muwāfiqin yān na, āxīr xēr dabē yān shař dabē.' qamarī wazir dalē, 'balē, pāšā, agar bēt ahway atū kićē xōt bidaya amīršangī—amīršang čand pyāwēkī tawāwa, har la barī pēyārā tā taplī sarī hīc ḥaybī lē nāgirē, la qisāndā zōr tawāwa, hīc iħtirāzī la qisān nāgirē, kuřī ḥākimī ḥalabiša, zōr ba-pišt-ū-qawata, pāšāzādaya, muxtadira, das-řōiwa, iš lahway cātir nāzānē. fāuyliqāy bidayē išit ba xēr dabē. biydaē.'

368. Patrūsyāy gutī ba šamsī wazir, 'atū dalēy cī?' gutī, 'amin dalēm, ay pāšā, kićē tō ba 'amal amīršangī nāe [nāya]. agar biydayē, ba amīršangī, išit lē tēk daćē, fitna w futūr paydā dabē, šārit lē dašēwē. kićē tō har bō arsalānī cāka, lagal arsalān ū fāuyliqā astērān muwāfiqin.' patrūsyā agar awhay bīst bargī γazabēy pōšī, dangī jalādānī dā, gutī, 'biřōn, la sarī šamsī wazir bidan.'

369. Awā arsalāniš lawē ū wastāwa, gwēy law qisa w bāsānaya. jalādān xōyān sāz kird la sarī šamsī wazir dan, jalādān pēyān gut, ba pāšāy, 'aw pyāwa wakū šamsī wazira pyāwēkī ba-wafā [ba-ōfā]

Amir Hoshang had gone to ask for the hand of Ferrughliqa he was sad at heart. He said, 'Khwaja Kawus, let us go to the audience-chamber of Petrusya to see what news there is.' Arselan and Khwaja Kawus went to Petrusya's audience-chamber. When Arselan looked he saw a very handsome and well-spoken man, a bold champion seated there.

366. When the Vizier Qamer caught sight of him he said, 'Ha, Arselan, see how I'll make you sorry. Take good heed. That is Amir Hoshang and tonight we are giving Ferrughliqa to him. You wouldn't tell me your proper name.' He said to him, 'O Vizier Qamer, you have no right to treat me thus. If you are giving Ferrughliqa to him, I congratulate him.' Then it was Petrusya's turn to talk and he said, 'O Amir Hoshang, tomorrow, towards evening, I shall let you know one way or the other.' Then Amir Hoshang got up and returned to his tent in the midst of his own army.

367. After Amir Hoshang had left, the assembly did not disperse. Petrusya said, 'O Vizier Qamer, look at the horoscope for me, see whether the stars are favourable or not to my giving my daughter to Amir Hoshang, whether the outcome will be good or bad.' The Vizier Qamer said, 'Yes, Sire, if it should come about that you give your daughter to Amir Hoshang—he is such a complete man, from the soles of his feet to the crown of his head there is no fault to be found in him. He is most accomplished in speaking and there is no criticism to be made of what he says, moreover he is the son of the Governor of Aleppo, very powerful, a prince, able, experienced, and nobody understands affairs better than he. If you give Ferrughliqa to him your affairs will prosper. Give her to him.'

368. Petrusya said to the Vizier Shems, 'What do you say?' He said, 'Sire, I say that your daughter is not meant for Amir Hoshang. If you give her to Amir Hoshang your affairs will be ruined, there will be disturbances and riots and the city will be disturbed around you. Your daughter is good for Arselan only. The stars are favourable towards Arselan and Ferrughliqa.' When Petrusya heard this he donned his robes of anger, summoned the executioners and said, 'Go, cut off the head of the Vizier Shems.'

369. There was Arselan standing there, listening to all this talk. The executioners prepared themselves to cut off the head of the Vizier Shems, but they said to the king, 'This man, the Vizier Shems, has been a faithful servant to you. It is a pity for you to cut

bū bō tō, ḥayfa la sarī day. bē-ēmagī maka.' patrūsyāy guti, 'nāmawē. aw išē awim bō ćā dakā bā har xarāb bē.'

370. 'Ālamī zōri lē rā wastābū, tāsūfī šamsī wazīryān dakird, ba patrūsyāy gut, 'atū la sarī šamsī wazīr day dabē sarī hamūānīn bibīrī.' patrūsyāy gut, 'mādam wāya biřōn, la zīndānēy hāwin.' šamsī wazīr guti, 'ay pāšā, min nāpāřemawa, bē-minat ba, cít la dast dē biyka. waxtē dabē atō hawjēy min bibiawa. miniš aw waxtay šarta jwābit nādamawa, yā ba sarī ūtī yā gazēk jāwī ūtī la mili xōt nakay, naēy [nayay] bō kinim, dayālatēm pē nakay, amin qisē la išī tō nākamawa.' guti, 'biřōn, biyban, la zīndānēy hāwin, išī wīm nāwē.' awā dīwāxānē patrūsyāy cōl bū.

371. Sib̄haynē la taplī bašārat dirā, qarāryān dā fařuyliqāya bidana amīršangi, bō šawē dā'watī amīršangi bē bō mālē patrūsyāy. qamarī wazīr aw ūzē swār bū, cū bō qāwaxānē xwājā kāwusī w xwājā tāwusī, pēy gut, 'ay arsalān, bibīna ba cāwī xōt cōn amīršangi w fařuyliqāya pēk ūdakam.' guti, 'maylī xōta, ay qamarī wazīr. cī daxlim ba sar fařuyliqāyawa nīa. min qāwačīm.'

372. Bō ēwārē xabar dirāya xwājā kāwusī, awā patrūsyā ū qamarī wazīr ū amīršang hātin bō qāwaxānē. xānimē kičē patrūsyāy farangī yulāmēki habū xwājā yāqūb, nārdī bō kin bābī, guti, 'pēy biřē, ba bābīm, aminīš awšaw dēm bō qāwaxānē.' patrūsyāy guti, 'bāša, bā bē.' awiš ba ūtī bū la qasrī xōy, hāt bō qāwaxānē. hōdayakī ba jwē bōyān piř farš kird.

373. Xwājā kāwusī pēy gut, ba arsalānī, 'atū hařō, xizmatī fařuyliqāya bika, qāway bō tē ka.' fařuyliqāya cíl kārakarī lagał bū. arsalān hāt bō diwi fařuyliqāya, qamarī wazīriš la ūtī panjāray dā ništibū, fařuyliqā ū arsalānī lē dyār būn lawēřā. fařuyliqā pēy gutin, ba kārakarānī xōy, 'awa bičōnawa bō qasrī min, amin tēy bigam la amīršangi, biyñāsim, giftūgōyay bibyēm.'

374. Kārakarānī ba ūtī kirdinawa, pēy gut, 'atū arsalānī yān na?' guti, 'min haw nīm.' guti, 'hawī xōm lē magōra. tū, aw dīnay atūy la sarī, miniš hātima sar aw dīnay. pēm biřē ba sa'i, atū

off his head. Do not be ungrateful.' Petrusya said, 'I don't want him. Let whatever work he does for me go to ruin.'

370. There were many people standing about him who were sorry for the Vizier Shems. They said to Petrusya, 'If you cut off the head of the Vizier Shems then you must cut off all our heads.' Petrusya said, 'Since that is the case, go, throw him into prison.' The Vizier Shems said, 'Sire, I shall not ask for mercy. Have no thanks, and do what you are able. The time will come when you will need me again. I declare that when that time comes I shall not answer you. Unless you come to me, either bare-headed or with an ell of blue homespun cotton round your shoulders, to ask my forgiveness, I shall not say a word about your affairs.' He said, 'Go, take him and throw him into prison. I don't want anything to do with him.' Then Petrusya's audience-chamber emptied.

371. On the morrow the drum of good tidings was beaten. They decided to give Ferrughliqa to Amir Hoshang and that Amir Hoshang should be invited to the home of Petrusya at night. That day the Vizier Qamer mounted and went to the coffee-shop of Khwaja Kawus and Khwaja Tawus and said, 'O Arselan, see with your own eyes how I shall make Amir Hoshang and Ferrughliqa happy together.' He said, 'It is as you please, Vizier Qamer. I have no interest in Ferrughliqa. I am a coffee-seller.'

372. Towards evening Khwaja Kawus was informed that Petrusya and the Vizier Qamer and Amir Hoshang were coming to the coffee-shop. The lady daughter of Petrusya the Frank had a servant called Khwaja Jacob, whom she sent to her father, saying, 'Tell my father that I too am coming to the coffee-shop tonight.' Petrusya said, 'Very well, let her come.' So she too was on her way to the coffee-shop. They carpeted a separate room for her completely.

373. Khwaja Kawus said to Arselan, 'You go and wait on Ferrughliqa and pour coffee for her.' Ferrughliqa had forty maids with her. Arselan came (and stood) beside Ferrughliqa. The Vizier Qamer was sitting right by the window, through which Ferrughliqa and Arselan were visible to him. Ferrughliqa said to her maids, 'You go back to my palace so that I can get to know Amir Hoshang and hear his conversation.'

374. She sent her maids off and said, 'Are you Arselan or not?' He said, 'I am not he.' She said, 'Don't disguise yourself from me. I too have come over to that religion which you profess. Tell me

arsalānī yān na?" arsalānī pēy gut, 'agar qabūl bikay amin hawim.' la panā yak dā ništin, wa'dāyān ba ēk dā.

375. Fařuylıqā guti, 'agar amin bō tū nabūm qāpēk žārē mār daxōmawa, ḥayātē xōm mafḥ̄ dakamawa.' arsalānīš pēy gut, 'agar ba maxsad nagam miniš ba širī xōm xōm dakūžim, ḥayātē xōm maf' dakamawa.' fařuylıqā guti, 'sibḥaynē šawē sa'āt ćwār wara bō qasrē min.' dalē, 'bāša.' awa wa'dāyān bast. fařuylıqā ūrōštawa.

376. Sibḥaynē čand jāda mahyā kirān, ba ḥatr ū gułāwē ăwřišēn kirān. fařuylıqāyān swār kird la māinē, bō amīršangī biyban ba būk. pirtaqālēkyān dāya dastī fařuylıqāya. arsalān la sar jāday rā wastābū, harcānd šārī farangiān tē xirōšabū bō away fařuylıqāyān ba būk dabird. awā fařuylıqā swār bū, ba jādaydā hāta xwār, aw pirtaqālēy ba dastiawa yāriy pē dakā. gaia fāstī arsalānī, pirtaqālakay la dastī xōy fiřē dā, kawta bardimī arsalānī. arsalānī halī girtawa, bōni kird. qamarī wazir ćawī lē bū, pēy gut, 'hā, ay arsalān, har awandat pē dabirē.'

377. Řōi, birdyān bō amīršangī. šawē sahāt ćwār mi'ād tawāw bū. arsalān dastī dāya širī ūrūt, cū bō qasrī fařuylıqāya w amīršangī, wa diwī ḥasārē kawt, tamāšāy kird amīršang law damadā lawē nabū, cūbū ziyāratī bitē bikā la xōšiy awhay agar fařuylıqāyān bō hēnābū. arsalān cūa [cō] kin fařuylıqāya, dā ništ. pēy gut, 'ay arsalān, tō cōn hāti?' pēy gut, 'agar amin bitirsāmāya la mamlakati ūrōmē ba-tanē nadahātim bō nēw dužminī.'

378. Lawān qisāndā būn, giftūgōyān dakird, amīršang la darkay dā. agar wa žür kawt tamāšā dakā awa pālawānēk la kin fařuylıqāya dā ništuwa. lēy hal kēšāya širī, ḥamlay bird bō sar arsalānī. amīršangī pēy gut, ba fařuylıqāya, 'ay kawna fā'iša, aw pālawānay šik dabay la dawray xōt? bōya amin tafra daday, damnērī bō ziyāratī bitē.'

379. Širēkī dā hēnāya arsalānī. arsalān la jēwa nabizūt, dastī dirēz kird, bālčōqay širī girt, dastī rā takānd, i amīršangī, širī la dastī amīršangī dar ēnā, širēkī ḥawālāy amīršangī kird, la nēw

truly, are you Arselan or not?' Arselan told her, 'If you will have it so, I am he.' They sat next to each other and promised themselves to one another.

375. Ferrughliqa said, 'If I am not given to you I shall drink a vessel of snake's venom and end my own life.' Arselan told her, 'If I do not achieve my desire I shall kill myself with my own sword and end my own life.' Ferrughliqa said, 'Come to my palace tomorrow at the fourth hour of the night.' He said, 'Very well.' So they promised each other. Ferrughliqa went back (home).

376. On the morrow all the streets were prepared and sprinkled with attar and rose-water. They mounted Ferrughliqa on a mare in order to take her to Amir Hoshang as a bride. They put an orange into Ferrughliqa's hand. Arselan was standing in the street, although the city of the Franks was in a commotion because they were taking Ferrughliqa as a bride. There was Ferrughliqa riding down the street, playing with the orange in her hand. She came opposite Arselan and threw the orange out of her hand and it fell in front of Arselan. Arselan picked it up and savoured its smell. The Vizier Qamer was watching him and said, 'Ha, Arselan, that is as much as you will be apportioned.'

377. She went and they took her to Amir Hoshang. That night at the fourth hour the appointed time came. Arselan took a naked sword and went to the palace of Ferrughliqa and Amir Hoshang. He climbed the wall and saw that Amir Hoshang was not there at that moment, but had gone to pay homage to an idol for joy that they had brought Ferrughliqa to him. Arselan went to Ferrughliqa and sat down. She said to him, 'O Arselan, how did you come?' He said to her, 'If I had been afraid I wouldn't have come alone amongst the enemy from the country of Rom.'

378. They were talking and conversing in this way when Amir Hoshang knocked at the door. When he came in he saw that there was a champion sitting with Ferrughliqa. He drew his sword against him and attacked Arselan. Amir Hoshang said to Ferrughliqa, 'You old trull, do you keep this champion about you? So this is why you deceive me and send me to pay homage to the idol!'

379. He brought his sword down on Arselan. Arselan did not budge from the spot but stretched out his hand, seized the hilt of the sword, shook his (Amir Hoshang's) hand, took the sword out of Amir Hoshang's hand and struck him a blow with it, splitting him in two pieces down the middle. There and then he killed Amir

qadērā ba dū kartī kird. awā amīršangī lawē kušt. ay, āfarim bō dast ū ūrimbit, ay arsalān! awā fařuyliqāyay stān^d.

Hāwīn

380. PĀR bahārē mālin bār kirdin bō kəstānī dārašmānay, lawē būyn sē māngī hāwīnē tawāw. agar čūyn jē sābāt bū, injā, awjārakaynē faršmān lē rā xistin, dā ništīn, isrāḥatin kird. rōzī wā habū swārī wulāx abūyn la daštēkī gōr la bar mālānawa, ūimbazīn dakird ba wulāx hatā wakū māndū dabū. agar māndū dabū dā dabazīn, la bin dārēk dā danīštīn, bō xōmān čān lē danā, kabāb ū šītī wān daxwārd, isrāḥatin dakird la bin aw dāray tā wakū ēwāra, ēwārē dahātīnawa bō mālē.

381. Ahāliy dē nāčē bō kəstānē. bō nāčē bō kəstān ahāliy dē? la bar žiānī xōy, yānī kāsibī kirdin, wakū tūtin, wakū ganim ū jō ū nēw hēnān. har āyā ačin bō kəstān. iš kirdin bō āyā kama, awana bē agar ba sar zarā'atī xōyādagā.

Tūtin

382. PĀR amin šitilim kird. aw šitilāna agar dām čānd ba āwī bārānē ūwā. la pāš away tāw hal-āt dū sē ūz sabrim lē girt, injā čūm, jōgam bō haf bast, šitilakānim dāštin. tā pēn̄j juhīma baw pēya šitilakānim dadāštin. la pāš awa šitilakān gawra būn, jā awjār āwim la ḥarzī nā tā wakū wa gā hātawa, yānī išk būawa, jā awjār jūtim la sardā bast, dastim kird ba kēlānī tā wakū la šewēy būmawa.

383. Dūbāra gāsinēkī dišim lē dā tā wardim dāyawa. dūbāra gāsinēkī dišim la 'arzakay dā, wā bū ba sē gāsin. awjār xatim dā. awjār ba bēlē halim dā ba dērāw, hatā hamū ḥarzaka ba dērāw ḥāzir bū, jā awjār čūm ba lāy šitilakānawa. agar čūm tamāšām kirdin, šitilakān ūaq būn. agar tēy danūsām ba ūagawa nadahāt, dapičiřā. čūm, āwakam bō ūbastin, dāštinim tā binyān narna

Hoshang. Oh, bravo for your hand and your lance, O Arselan! So he took Ferrughliqa.

Summer

380. IN spring last year we loaded up our homes (to go) to the highlands of Dareshmane¹ and there we stayed for the full three months of summer. When we went, bowers were already in place, so then we spread out carpets in them, settled down and rested. There were some days when we would mount our horses in a flat plain in front of the homes and joust on horseback until (we) were tired. When (we) were tired we would dismount and sit under a tree, we would make tea for ourselves, eat cabobs and such things, and rest under the tree until evening. In the evening we would come back home.

381. The village people do not go to the highlands. Why don't the village people go to the highlands? On account of their livelihood, that is to say working, like producing tobacco, wheat and barley. Only the aghas go to the highlands. There is little work for the agha to do, only as much as when he supervises his cultivation.

Tobacco

382. LAST year I planted seedlings. When I planted these seedlings they grew with rain-water. When the sun came out I left them alone for two or three days, then I went, made channels for them and watered the seedlings. I went on watering the seedlings in this way for five weeks. After that the seedlings became big, then I put the field under water until it was ready for the plough,¹ that is became (sufficiently) dry again, then I hitched up my team on it and began to plough it until I had finished furrowing² it.

383. I gave it another ploughing¹ until I had turned it over again. I gave the field yet another ploughing so making it three ploughings. Then I made lines. Then I turned it up into water-channels with a spade, until the whole field was prepared with water-channels, then I went back to the seedlings. When I went I saw that the (earth round the) seedlings had become hard. When I pulled at them they did not come out by the roots, but broke. I went and laid on water for them and watered them until their

būawa. awjär šitilakān ba dastī halim kandin, ba dasikim girtin, bastimin hatā bilāw nabin, da sawēm hāwitin, hēnānimawa bō mālē.

384. Aw šaway šitilakān la mālē būn. injā pēni šaš kas paydām kirdin bō sibhaynē bō čaqāndinē šitilakān. čūyn bō sar ḥarzakay, bō jēy tūtinakay, aw jēyay ka ba dērāw māwatawa, āwim bō rā bast. ēkakin dastī dā ba pēmařay, dastī kird ba āw tē kirdin, awānī diš dastyān dāya sar ū dasik šitilakān, dastyān kird ba čaqāndinē hatā wakū harzakan tawāw čaqānd. agar ḥarzaka tawāw bū awjär ba jēn hēšt, hātīnawa mālē hatā sibhaynē.

385. Injā sibhaynē yakakin dastī dāya pēmařay, čū, tūtinakay dāst. sē rōžān baw gōra tā wakū tūtinaka sēpārāw kirā. hatā ḥawtūčī lē gařāy, la pāš aw ḥawtūay dāstin tā sē jārān, ḥawtūē jārēkmān dadāst. jā awjär tūtinakay nēwkōlī hāt, nēwkōlin kird. agar lē būynawa awjär dāstin tūtinaka. awjär sarī sipī bū, sarakānīn pisānd, ēxta kirdin. xasāndinī tūtin bō xātirī away palkī ba-qūwat bē.

386. Hātīn, čila tūtinakay bin-palkī dakayn. agar bin-palkakan lē kirdawa injā dayxayna qartālawa, daybaynawa mālē, la bin kaprē halī dařežin. la bin kaprē halī ūišt, awjär ba sūžinē w ba banī dastin ba pēwa kirdinaway kird. hatā dāw tawāw dabē pēwa dakayn, jā agar dāwaka tawāw bū sarakam quľfa dān hardük. hēnām, čwār kōlakam čaqāndin, dārēkim ba sardā rā kēšān. awjär hēnān, dāraka bizmārin lē dān.

387. Dāwa tūtinaka ka pēwa kirāwa awā ba dārakam dā kird hatā išk bū. agar išk bū lēm kirdawa, awjär halim xist la bar tāwē. agar sipī bū, jwān bū, la bar tāwē jā awjär birdima žürē, hatā wakū hamū tūtinaka ba sar-pal ū bin-palawa baw dastūray la čišakan kirdawa, hēnānawa mālē, pēnawa kird hamūy āwā tā jwān *išk bū, jā hamūn la žürē danā. awjär ḥambāl hāt, tūtinakay hēnā, dastī kird ba ūišāndinī. dāw ba dāw dāy girta sindūq, jam'i tūtinaka bū ba da farda.

Qāzānj

388. AMIN ū bāōmar da pāizdā čūyn bō safarē ūisq ū awāna bikiřīn, čil farda tūtinin kiři. la māzūčinān da bār māzūn kiři, ka

bases softened. Then I took up the seedlings by hand, held them in bundles, tied them so that they should not become scattered, put them in baskets and brought them home.

384. That night the seedlings were at home. Then I got five or six people for the morrow to plant the seedlings. We went to the field, the place for the tobacco, the place which had been left with water-channels, and I laid on water for it. One of us took up the shovel¹ and began to put the water in, while the rest of us took up the bundles of seedlings and set about planting them until we had planted the whole field. When the field was finished we left it and came back home until the next day.

385. Then, the next day, one of us took up the shovel and went and watered the tobacco. Three days (passed) in the same way until the tobacco had been thrice watered. We left it alone for a week, then after the week we watered it (so) three times, watering it once a week. Then weeds came up amid the tobacco and we weeded it. When we had finished then we watered the tobacco. Then it had flowered,¹ so we plucked the flowers and topped² it. The topping of tobacco is done so that the leaves should be strong.

386. We came and picked the under-leaves from the tobacco plants. When we have taken off the under-leaves we put them into a basket, take them home and tip them out under a bough-shelter. We tipped them out under the bough-shelter, then we began to thread them on a string with a packing-needle. We go on adding (leaves) until the thread is full, then when the thread was full I made a loop in both ends. I brought and erected four posts and laid a pole across the top. Then we nailed the pole on.

387. I hung the thread, on which (the tobacco) had been fixed, up on the pole until it dried. When it had dried I took it down and spread it out in the sun. When it had bleached well in the sun then I took it inside, until we had picked all the tobacco, top-leaves and under-leaves, in this manner, brought it home, strung it all up so until it was ready, then we put it all inside. Then the porter came, took the tobacco and began to sprinkle it. He put it into a box, thread by thread. The whole lot of tobacco came to ten bales.

Profit

388. BAOMER and I went on a journey in autumn to buy provisions and that sort of thing, and we bought forty bales of tobacco.

'ibārata la čil püt māzū, balān tütinakan zararēkī zōrī kird. fahsī awsāl bāš nabū. ama la māzūakay [māzōkay] qāzān̄jēkī bāšin bū, zararī tütinakay piř kirdawa.

389. Èstē amin ū bāōmar gutin, 'bā bičin һaywānī dōy, ya'nī һaywānī zāw, bikirīn. awrō bahāra, һaywānī zāw ba kār dē, bō dōy qimatī dakā.' čūyn, panjā sarin һaywānī zāw kiřī, sī saryān bizin būn, bīst sarišyān mař būn, faqat mařakān da saryān dū barxyān habū. ba wāsitay yakī dū barxyān habū qimatēkī čākyān kird. la bizinakāniš bīst sarmān firōštawa, da sarin bizin bō māyawa la qāzān̄jē. awānišin har yakē pēn̄j sar bō dōy mālē xōn hēštinawa, čunki la sar qāzān̄jē mābūnawa.

Misāl

390. KĀBRĀYAK čū bō kin āsingarēkī, āsinēkī ba dastawa bū, gutī, 'wastā, aw āsina bōm bārik bika w rāy kēša,' hatā āsinakay ba mār ū dū hēnā, bāriki kird ū pēy rā kēšā. ãxir gutī, 'aw sara astūrakam bō pān ka.' dwā gutī, 'kunēkīši tē bika lēra.' awjār āsinakay pē kird ba sūžin. āsingaraka xōy һālī nabūbū agar čiy pē dirust dakā.

391. Agar tawāwī kird kirduwya ba sūžin. āsingaraka pēy gut, 'atō agar sūžinakat ba min dirust dakird bō la pēšdā pēt nadagutim, "sūžinēkim bō dirust bika"? atō ba dizī aw sūžinaya ba minit tawāw kird. agar la pēšdā ba minit bigutbā, "sūžinakam bō dirust bika," sin'atī xōm 'āsāntirim dazānī w zütirim tawāw dakird.'

Bō xātiri Faqē Mihammad

392. LA šārī sultān mahmūdidā kuřa tujārēk habū, malikütūjārī šārī γaznay bū. aw kuřa šawē dagařā la šāridā. šawēkī sultān mahmūd ū hayasī xās ū һasan mamandī la pēš darkay һasan mamandidā tūši aw kuřay būn, pēyān gut, 'atū ba šaw bō dagařēy la šāridā? ba diz ū pyāw-xirāpit tē dagayn.' gutī, 'amin kurī malikütūjārī aw šāram, kārī xarāb nākam.'

We bought ten loads of galls¹ from the gall-pickers, (each) consisting of forty poots,² but our tobacco made a big loss. The inspection³ that year was not good. We had a good profit from the galls which made up for the loss on the tobacco.

389. Recently Baomer and I said, 'Let us go and buy some milch animals, that is animals which have just given birth. Now it is spring, milch animals will be useful and valuable for their milk.' We went and bought fifty head of milch animals. Thirty of them were goats and twenty sheep, but of the sheep ten head each had two lambs. Since each one had two lambs they made a good profit. Of the goats, moreover, we sold twenty head and ten goats remained to us as profit. These we left, five each, to supply our homes with milk, since they remained as profit.

A moral tale

390. A FELLOW went to a blacksmith with a piece of iron in his hand and said, 'Master, make this iron thin for me and draw it out,' so that he made the iron like a snake and its tail, made it thin and drew it out. Then he said, 'Make that thick end flat for me.' After that he said, 'Make a hole in it here too.' So he got him to make the iron into a packing-needle. The blacksmith himself had not realized what he was getting him to make.

391. When he finished it he had made it into a packing-needle. The blacksmith said to him, 'If you wanted to get me to make a packing-needle why didn't you say to me, "Make me a packing-needle," in the first place? You got me to finish this packing-needle surreptitiously. If you had said to me, "Make me a packing-needle," in the first place, I would have known how to do my job more easily and I would have finished it quicker.'

For the sake of Faqé Muhammed

392. IN the city of Sultan Mahmud there was once a merchant's son (whose father) was the chief merchant of the city of Ghazne. This boy used to wander about the city at night. One night Sultan Mahmud and Heyas the Good and Hasan Memendi¹ came across the boy outside Hasan Memendi's door and said to him, 'Why do you wander about the city at night? We take you for a thief and a bad man.' He said, 'I am the son of the chief merchant of this city. I am not doing anything wrong.'

393. Sultān mahmūd pēy gut, 'kafilēkim bidaē [bidaya] hatā
barałdāt bikam awšaw, danā sibaynē ūzib bibētawa yi'dāmit dakam.'
kuřaka dagalī ūzib, guti, 'bābim kafilim dakā.' agar čün bō kin
bābī kafälati nakird, 'āšāy lē kird, guti, 'aw kuři min nia. čiy lē
dakan kayfī xōwa.' hawjār kuřaka guti, 'bimban bō kin birāyakam,
aw kafilim dakāt.' birāyakaši guti, 'amin kafiliy nākam. bō či da
šawēdā dagařēt ū dasūzētawa la šārīdā?'

394. Awjār kuñaka birādarēki habū, aw birādaray nēwi faqē mihammad bū, zōr faqīriš bū. gutī, ‘bimban bō kin wī, aw kafālatēm dakā.’ fōištin dagalī bō kin mālē faqē mihammadī, bāngi faqē mihammadīyān kird, gutyān, ‘atū kafiliē ahmadī kuñi malikütüjāri dakay? sib’aynē sultān mahmūd dayawētawa.’ faqē mihammad gutī, ‘bañē, amin kafiliy dakam. sib’aynē ka dāiray sultān mahmūdī dā nirā amin bō xōm ū ahmadī kuñi malikütüjāri dēnim bō xizmat sultān mahmūdī.’

395. Awjār faqē miḥammad zōr dilxōšiy ahmadī dāywā, pēy gut, ‘hājiz maba, sultān maḥmūd hatā amin nakūzī nātwānī hič batō bilē.’ xizmatēkī zōrī kird awē šawē wa sib‘aynē ka ūz būawa faqē miḥammad ahmadī kuři malikütūjāri lagał xōy bird bō kin sultān maḥmūdi. sultān maḥmūdiš aw kuřay agar girtbūy, la bar darkay ḥasan mamandidā girtbūy, čunki ḥazī la kičē ḥasan mamandī dakird. hasan mamandīš wazirī pālšāy bū.

396. Sultān mahmūd daywīst ka la sarī aw kuñay bidā. čünki faqē mihammad lagañi čū, bō xōy birdi w taslimī sultān mahmūdi kird, sultān mahmūd ba faqē mihammadī gut, 'ay faqē mihammad, čünki atō kafālatīt kird, lagañ xōshit hēnā bō ēra, na bābī xōy ū na birāy xōy nayāntwāni kafālatēy bikān, awa 'afūm kird bō xātirī tō. kičē ḥasan mamandiš dāma ba aḥmadī bō xātirī tō. 'afūsim kird ū lēy xōš būm.' wa s-salām.

Sultān Salīm

397. SULTĀN salīm habū, aw sultān salīma xalifay islāmē bū, sā'ib kašf ū karāmat bū. hamū waxtēkī la mamlakatī wīdā harčiyakī bikirābā āgādār bū. la harč mamlakatī zulm la žēr ma'iatī wīdā

393. Sultan Mahmud said to him, 'Give me a surety so that I may set you free this night, otherwise when the sun rises tomorrow I shall execute you.' The boy went with him, saying, 'My father will go bail for me.' When they went to his father he would not go bail for him but repudiated him, saying, 'He is not my son. Do what you will with him.' Then the boy said, 'Take me to my brother, he will go bail for me.' His brother also said, 'I will not go bail for him. Why does he wander and roam about the city at night?'

394. Now the boy had a friend whose name was Faqé¹ Muhammed and who was a very gentle person. He said, 'Take me to him, he will go bail for me.' They went with him to the house of Faqé Muhammed, whom they summoned, saying, 'Will you go bail for Ahmed, the son of the chief merchant? Sultan Mahmud wants him again tomorrow.' Faqé Muhammed said, 'Yes, I will go bail for him. Tomorrow when Sultan Mahmud's office is functioning I myself shall bring Ahmed, the son of the chief merchant, to wait upon Sultan Mahmud.'

395. Then Faqé Muhammed consoled Ahmed greatly, saying to him, 'Do not be distressed, until he kills me Sultan Mahmud can say nothing to you.' That night he entertained him well and when the sun rose next morning Faqé Muhammed took Ahmed, the son of the chief merchant, with him to Sultan Mahmud. The reason why Sultan Mahmud had caught this boy in front of Hasan Memendi's door was that he had fallen in love with Hasan Memendi's daughter. Hasan Memendi was the king's vizier.

396. Sultan Mahmud wanted to cut the boy's head off. As Faqé Muhammed went with him, took him himself and surrendered him to Sultan Mahmud, Sultan Mahmud said to Faqé Muhammed, 'O Faqé Muhammed, since you went bail for him and brought him here yourself, when neither his own father nor his own brother could go bail for him, I have pardoned him for your sake. Moreover, I have given Hasan Memendi's daughter to Ahmed for your sake. I have both pardoned him and forgiven him.'

Sultan Selim

397. ONCE there was a Sultan Selim and this Sultan Selim was the Caliph of Islam and he was a worker of miracles. He was at all times aware of whatever might be being done in his kingdom. Wherever there might be tyranny being done within his possessions

bikirābā dayzānī, fawran bō xōy dačū bō aw jēgāy, dafhī aw zułmay dakird. la zamānī wīdā kas naydatwānī γadrē la kas bikā, yā kas naydatwānī diziē bikā čunki sultān salīm āgādār bū.

398. Wāliy baydāē [baydāya], ka la ma'iatī sultān salīmīdā bū, kumāndārēkī habū, žinēkī habū aw kumāndāray, wāliy baydāē hazi law žinay dakird, 'aşqī būbū. bō xātirī žinakay kumāndārakay kušt hatā žinakay bōy bibē, wa dastī xōy bikawī. žinakaš jwābī wāliy nadadāyawa. wāli zōrī ḥawl lagał dā ka aw žina mērdī pē bikātawa. žinaka wujūdī wāliy ba hīč nadazānī, jwābī nadadāyawa.

399. Wāli ba žinakay dagut, 'agar ba xōšī naēy askarī danērim, ba zōr rāt kēshīn, bithēnin bō mālē min.' žinakaš pēy dagut, 'hatā sultān salīm bimēnīt, atō min nātwānī ba zōrim barī bō xōt.' sultān salīmīš law qisāna āgādār bū, rōzēkī ba wazirēkī xōy gut, 'bā biřōy bō baydāē.'

400. La astambūlēwa sultān salīm ba muddayakī kam hāta baydāē, libāsī darwēšiē da baryān kirdbū bō xātirī away kas nayānnāsī. awē rōzē sultān salīm čū, mīwānī žinakay bū. la dargāyān dā, kuřēkī habū žinaka, kuřa čukala hāt bō pišt darkay, lēy pirsīn, 'kēya la darkay dadā?' sultān salīm gutī, 'darwēšin, γaribin la wī šāray, kas nānāsīn. mīwānīn, hātuwīn awšaw rān bigirin.' kuřaka gutī, 'bā bičimawa ba dākēm bilēm.'

401. Kuřaka čū bō kin dākī, pēy gut, 'dū darwēš, γaribin. dalēn, "γaribin, kas nānāsīn, awšaw jēn bikanawa."' žinakaš ba kuřakay xōy gut, 'hařō, bāngyān ka, bā bēn bō žürē. la hōday bābitān jēyān bō čāk bika.' nān ū ta'ām, xwārdamanī bōy nārdin, xizmatēkī zōr bāšī kird.

402. Sa'āt sēy šawē wāli bāščāwašēkī nārd dagał da nafarān agar ba ḥukm aw žinay bō barin. bāščāwaš la darkay aw žinay dā, gutī, 'wara darawa, danā ba ḥukm datbam bō wāli.' žinakaš pēy gut, ba bāščāwašī, 'hatā sultān salīm bimēnī atū nātwānī amin ba ḥukm

he would know of it and would immediately go to that place himself and obviate that tyranny. In his time nobody could oppress anybody else, nor could anybody steal, for Sultan Selim was aware of it.

398. The Governor of Baghdad, which was one of Sultan Selim's possessions, had a certain commander and this commander had a wife and the Governor of Baghdad was in love with this wife. For the sake of his wife he killed the commander, so that his wife should be for him and should fall into his (the Governor's) hands. The woman, for her part, did not reply to the Governor. The Governor strove very hard to get this woman to marry him. The woman completely ignored the Governor's existence and did not reply to him.

399. The Governor would say to the woman, 'If you do not come voluntarily I shall send soldiers to drag you by force and to bring you to my house.' The woman said to him, 'As long as Sultan Selim lives you will not be able to take me for yourself by force.' Sultan Selim too was aware of these words and one day he said to one of his viziers, 'Let us go to Baghdad.'

400. Sultan Selim came from Istanbul to Baghdad in a short time. They had put on dervish clothes in order that no one should recognize them. That day Sultan Selim went and became the woman's guest. They knocked at the door. The woman had a son and this small boy came behind the door and asked them, 'Who is it knocking at the door?' Sultan Selim said, 'We are dervishes and strangers in this city, we don't know anyone. We are guests who have come so that you may accommodate us tonight.' The boy said, 'Let me go and tell my mother.'

401. The boy went to his mother and said to her, 'There are two dervishes, strangers. They say, "We are strangers, we don't know anyone, give us beds for tonight."' The woman said to her son, 'Go and call them and let them come in. Prepare beds for them in your father's room.' She sent bread and food for them and served them very well.

402. At the third hour of the night the Governor sent a sergeant-major and ten men to bring that woman for him by force. The sergeant-major knocked at the woman's door, saying, 'Come outside, otherwise I shall take you to the Governor by force.' The woman said to the sergeant-major, 'As long as Sultan Selim lives you cannot take me to the Governor by force. You and the Governor

barī bō wālī. atūš ū wālīš γαλατū kird.' bāščāwašaka ūqī hał stānd la žinakay ū pīlyān girt ū ba ḥukm biyban bō wālī.

403. Žinaka guti, 'sultān salīm la kwēy, mālxarāb, bō la hāwārī min nāey?' sultān salīm la jēy xōy hał stā, libāsī darwēšiy fīrē dā, bāngi bāščāwaši kird, ba bāščāwaši gut, 'mirdūt mirī, nāzānī ama sultān salīmim, amin awa lēram? čōn datwānī aw žina ba zōrī barī, biybay bō wālī?' imzāyakī xōy niwīsī, bō wāliy nārd.

404. Wālī awē šawē dili tōqī la tirsī da sultān salīmī, čunkī nay-dazānī čōnī dakūžit—yi'dāmī dakāt yān daykāta nišānay tifangān, mizī datwēnītawa, da garwēy dakā. Žinaka ka wāy dazānī awa sultān salīma, aw darwēša ka miwāniati, xōy da žēr pēy da sultān salīmī hāwīt, pēy gut, 'ba qurbānit bim, ay sultān salīm, bō wā dirang la hāwārī min hāti? čunkī atū hamū waxtē āgādārī, dabū zūtir la hāwārī min hātbāy.'

405. Sib'aynē agar ūz būawa sultān salīm čū bō dāīray wālī. ka čū wālī namābū, mirdbū. amrī kird, sultān salīm, ba hamū askar ū kumāndārēkī baydāe, ūzī kirdin ū safī pē kēshān. awē ūzē sultān salīm čil kumāndārī hał biżārd, awānay i'dām kirdin čunkī awāna γayān būn. bāqī čand naferēkī ka wā 'askar būn ūtbay kumāndāriy dānē.

406. Wālī la baydāe dāy nāyawa, pēy gut, 'ay wālī, γayānatīe nakay dagał mīlatī, danā atūš har wakū aw wāliy dika yi'dām dakam ū datkūžim.' awjār sultān salīm gařāyawa bō jēgāy xōy wakū astambūl bē. aw sultāna 'adālatī āwā bū. wa s-salām.

Čil ū yak qatł

407. KĀBRĀYAK bū, nēwī faqē ahmad [faqēhmad] bū, pyāwī habūn, čū safarē bikā ba kārwānī. la ūzī gaia zialēnēkī. bō xō xwēndawār bū, tamāšāy kird, kāžēla sarēk kawtbū [kaw̄tbū] la 'arzē, čil ū yak qatł la nēwčāwānī aw kāžēla saray nūsrābū. guti, 'aw kāžēla saray daybamawa bō mālē xōm, aw čil ū yak qatla

have made a mistake.' The sergeant-major lost his temper with the woman and they seized her arm to take her to the Governor by force.

403. The woman said, 'Sultan Selim, where are you, you wretch? Why don't you come in answer to my cries?' Sultan Selim rose from his bed, threw off his dervish clothes, called the sergeant-major and said to him, 'Curse you,¹ don't you know that I am Sultan Selim, that I am here? How can you take this woman by force, to take her to the Governor?' He wrote his own signature and sent it to the Governor.

404. That night the Governor's heart burst for fear of Sultan Selim, for he did not know how he would kill him—whether he would hang him or shoot him¹ or melt lead² and pour it down his throat. When the woman realized that this dervish, who was her guest, was Sultan Selim she threw herself at his feet and said to him, 'May I be your sacrifice, O Sultan Selim, why did you come so late in answer to my cries? Since you are always aware of things you should have answered my cries sooner.'

405. When the sun rose next day Sultan Selim went to the Governor's office. When he went, the Governor was no more, he had died. Sultan Selim gave orders to all the troops and commanders of Baghdad, lined them up and put them in ranks. That day Sultan Selim chose forty commanders and executed them, for they were treacherous. For the rest, he gave a number of others, who were common soldiers, the rank of commander.

406. He set up a Governor in Baghdad, saying to him, 'Governor, do not behave treacherously towards the people, otherwise I shall execute you too and kill you as I did that other Governor.' Then Sultan Selim returned to his own place, Istambul. Such was the justice of that Sultan.

Forty-one deaths

407. ONCE there was a fellow whose name was Faqé Ahmed. He had men servants and he went off to journey with a caravan. On the road he came to a tract of thorn bushes.¹ He was able himself to read and he saw that a skull had fallen on the ground and that forty-one deaths were written on the forehead of that skull. He said, 'I shall take this skull back to my own home and I shall not let it cause those forty-one deaths.' He took it back and at home

nāēlim [nāyālīm] bikā.' birdīawa, la mātē wurdī hēřīawa, da pařoyaki bast, da bin nīrgay xānūy qāim kird.

408. Jā xuškēkī habū, aw faqē ahmaday. ū čoxay bō rāyał dakird, asrēlikī wa dast nakawt. gařā, aw kāžēla saray ka birāyakay hēnābūyawa, la sar nīrgay xānūy dā nābū, hēnāy, azmānī kirda aw darmānay, lahwēřā hamli hař girtbū, mindālī wa zigī kawt. faqē ahmad hājiz bū la xuškakay ka wā zīgī piřa, guti, ‘datxinkēnim.’ guti, ‘sabrēkim lē bigira tā qisay xōmit bō bayān bikam, aw zigam la čiyawa būwa.’

409. Jā gutī, 'la binyādamānit girtuwa.' awiš gutī, 'law darmānay ka tō hēnāwitatawa—la sar nīrgay xānūy būwa, amin hēnāwima, azmānim kirdōtē, bizānim awa asrēlika yāna haw nīa. aw zigam law darmānayawa paydā būwa, la hič kasim nagirtuwa. al'ān har kičim, xōm taslim ba kas nakirduwa.' faqē ahmad azmāni xōy gast, gutī, 'xuškē, agar aw mindāla ba zārīt hal girtbū law darmānayawa nātixkēnim. agar ba adabē halit girtbē, la awaya pyāw jīmāhyān lagal kirduwī, datkūžim. da zārīš halit girtbū hāfū ba, γ̄ayānatit nabūwa.'

410. Žinaka hēlinjī hāt, mindālakay ba zārī bū, ma'lūm bū ka xuškakay pāka. kuřakay aw kiča gawra bū. wazirēki 'āqiłmand bū, ya'nī karāmatdār bū, tamā'i kuřa čukalay kird, guti, 'dabē aw kuřa čukalay bikirim.' kiři. kičekī habū aw waziray. birdiawa bō mālē, aw kuřa čukala, ba kičakay gut, 'ba qarāri hawt řoži dī sarī aw kuřa čukala bibiřa, jarg ū siān dari bēna, bōm bibiržena, bōm binē da nēw bālōlēk nān, bōm bēna.'

411. Jā hawt ūtōza tawāw bū, kičakay guti, ‘aw mindāla čūkalay
ba bē gunāh bō biykūžim? či xułā halī nāgirī min aw kuřa čūkalay
biykūžimawa.’ kuřaka guti, ‘hařō, děla sayak tirakīwa, tūtika sayakī
řašī čwār-čāwī la bara, biyēna, biykūžawa la jyāti min.’ tūtika
řašakay hēnā, kuštiawa, jarg ū siy dar hēnān, bižartinī, bō bābī
bird, darxwārdī bābī dadā. bābaka ba kičakay gut, ‘awa jarg ū siy

he ground it fine, tied it in a cloth and fixed it under the roof beam of the house.

408. Now this Faqé Ahmed had a sister. One day his sister was tying the warp to weave him some cloth for a jacket and trousers and she could not find any size.¹ She looked about and brought out the (powdered) skull which her brother had brought back and placed on the roof beam of the house. She put her tongue to the powder (to see if it was size) and then and there she conceived and a child appeared in her womb. Faqé Ahmed was angry with his sister because she was pregnant and said, 'I shall strangle you.' She said, 'Be patient with me a while until I tell you my story, how this pregnancy came about.'

409. Then he said, 'You have got it from men.' She said, 'From that powder which you brought back—it was on the roof beam of the house and I brought it and put my tongue in it to see whether it was size or not. This pregnancy came about from that powder, I have not got it from anyone. Now I am still a virgin and have surrendered myself to no one.' Faqé Ahmed bit his tongue and said, 'Sister, if you have conceived this child by mouth from that powder I shall not strangle you. If you should have conceived it by way of your privy parts, and it is because men have had intercourse with you, I shall kill you. If you have conceived it by mouth then you are forgiven, you have not been treacherous.'

410. This woman vomited and gave birth to the child by her mouth, so it became clear that his sister was chaste. The son of this virgin grew up. There was a certain wise Vizier, that is to say he could make magic, who desired this small boy and said, 'I must buy this small boy.' He bought him. This Vizier had a daughter. He took him back home, the small boy, and said to his daughter, 'In another seven days cut off this small boy's head, take out his liver and lights, roast them for me, put them inside a roll of bread and bring them to me.'

411. Then the seven days were past and the girl said, 'Why should I kill this small, innocent child? No God would allow me to kill this small boy.' The boy said, 'Go, a bitch has just whelped and it has a black puppy with four eyes before it. Bring that and slaughter it instead of me.' She brought the black puppy, slaughtered it, took out its liver and lights, roasted them, took them to her father and gave them to him to eat. The father said to his daughter, 'Are these the liver and lights of that boy that you have brought

daw kuřaya bōt hēnāwim?" guti, 'bałē.' lēy war girt ū xwārdī. sa'ātan gēž bū, kawta kēwān, xōy hał dāšt, mird, fawtā. awa qatłēk bū.

412. Kuřa čükala bū ba wazir, kičē aw waziray māra kird. pāšākay wī xawnī dī, la dū aw kuřay nārd ka waziriatī, guti, 'ay wazirī min, xawnēkī 'ajālbim diwa. amin aw čil xizmatkāray xōm balakyān dagirtim.' waziraka pēy gut, 'ay pāšā, šawē amin ma'nāy aw xawnat pē dalēm.' pāšā waxtēkī čūawa bō mālē xōy wazirakay lagał xōy birdawa. aw la ĥēgāyakī xōy panā dā. waziraka ba pāšāy gut, 'manū, xōt māt ka, žinakat dařwā.'

413. Aw pāšāya, waxtēkī žinakay ſōišt bō kin aw čil xizmatkāray ka la hōdayakī būn, ba har čilyān dayāngā. injā pāšā dagał wazirakay čün bō žürē, waziraka har čili kušt. wazir ba pāšāy gut, 'amin žinē tō nākūžim, bō xōt daykūži, nāykūži, kayfi xōta.' pāšāš Širakay la wazirī war girt, žinakay pēy pārča-pārča kird. pāšā zōr mamnūnī wazirī bū. wa s-salām.

me?' She said, 'Yes.' He took them from her and ate them. He immediately went mad, fled into the mountains, threw himself down (a precipice), died and perished. That was one death.

412. The small boy became Vizier and married the daughter of that Vizier. His King had a dream, sent after this boy who was his Vizier, and said, 'O my Vizier, I have had a strange dream. These forty servants of mine were seizing me by the shank.' The Vizier said to him, 'Majesty, tonight I shall tell you the meaning of this dream.' When the King went back to his own home he took the Vizier with him. He hid himself in some place. The Vizier said to the King, 'Do not sleep but lie quietly. Your wife will go.'

413. When the wife of this King went to those forty servants, who were in one room, all forty of them lay with her. Then the King went in with his Vizier and the Vizier killed all forty. The Vizier said to the King, 'I shall not kill your wife. Whether you kill her yourself or not is for you to decide.' The King, for his part, took the sword from the Vizier and cut his wife to pieces with it. The King was very grateful to the Vizier.

IV

ARBIL, *XOSNAW*, AND REWANDIZ

THE first two of these texts were recorded in Arbil [Kd. *Hawler*] itself. The town of Arbil, reputedly the oldest inhabited town in the world, has a mixed population, mainly of Kurds and Turks, and seemed all too cosmopolitan a place for dialect research. The speakers persuaded to make the recordings were not, therefore, townsmen by origin, although living there at the time and working as caretakers at the large Secondary school.

The first was '*Umar Sulayman*', a 25-year-old *Gardī* from the village of *Gazna*, seven miles north of the town. His dialect was reasonably pure, but this text undoubtedly contains a number of Sul. forms, e.g.

- Arb. 415 *har sān* (properly *har stān*),
- 423 *kirduwa* (,, *kirdā*),
- 429 *pēwān* (,, *pīwān*),
- 437 *fawtēnim* (,, *fawtīnim*).

It cannot be said that his story of 'Joseph and Zuleikha' is a model of clarity. I have tried to make it more comprehensible by transposing the paragraph numbered Arb. 419, which was actually dictated after 423, but difficulties still remain.

The second speaker, *Bakr 'Umar*, was a man of about 40. Originally from the *Xōsnāw* village of *Šīra*, fifteen miles south of the town of Rewandiz, he had lived for about a dozen years in Arbil, but still visited his old home annually. He was present during the recording of the 'Joseph' story and it plainly inspired his own choice, though his story of Shérzad Khan also bears a family likeness to that of Arselan (recorded in a Bingird version). At the beginning of the story he muddled the names of the brothers considerably—Shérzad Khan appearing both as *Šērāwī* and *Sultān Azyar*, and Jihanshér also as *Sultan Azyar*—and I have therefore regularized the names in the text.

The last story of the group was recorded in Rewandiz [*Rawāndiz*], in the crowded *dīwānxāna* of Mustafa Agha. The story-teller was *Fattāh Galīfa 'Abdullā*, a rather garrulous professional in his fifties. How this story lost its beginning has already been told (in the Introduction).

Yisif ū Zilaxā

414. Rōžak pāšāyak xawnakī dīt—kuřakay xawnakī dīt, xawnakay lō bāwkī xōy gērāwa. bābī gōtī, 'aw xawnay aw jāra gērātawa la bō min jārakī ka magēfawa.' aw xawna wahā bū, rōž hāt, law qōray dar cū, la qōray rāstay dar hāt. law xawnay bō bāwkī—tikrārī lō way kirdawa, gōtī, 'aw xawna, xawnaka zōr bāša. atū la rōžak dabia zātakī zōr gawra.'

415. Aw birānay, birāy aw kuřay, birāyakānī har stān, rōžak ba bābyān gōt, gōtyān, 'bāba, ama birāy xōmān dabayna fāwē.' bābī gōtī, 'na, kuřim, birātān gičkaya. hēštā maybana fāwē.' awāna harāmay lagar bābyān kird, ahlālyān kird lagar bābyān, har stān, birāyakayān birda fāwē.

416. La pāšdān bīrak habū, birāyakayān ēxista nāw aw bīray. har stān, jilkī birāyakayān la bar kirdawa, cūn, la xinī gurgyan war dā, birdyānawa lō bābyān, gōtyān, 'awa gurg xwārditī la fāwē. ama māmizakmān qīt kirdawa, cūyna dū māmizakay, birāmān la pāš ba jē mā, gurg xwārdi.' awāna har stān, bāwkī gāzī kird, cānd pāšāy gurgān haya, gurg xiř būnawa, ba zimānī gurgān, gurg iqrāryān kird, gōtyān, 'ama namānxwārdiā.'

417. Aw birāyāna gařānawa la pāšdān lō jēyaka ka hāwištyāna aw bīray, har ka aw jēya hāwištyāna nāw bīrē, cūnawa, dabinīn kārwānak hātīa, aw kārwāna dōlkyān hāwišta nāw aw bīray, aw kuřa lagar aw kārwāna hāta darē. birāyakānī law lāwa hātinawa, gōtyān, 'bāba, aw 'abdakmāna, lēra ba jī māya, 'abdī maya, bimāndarawa.' ahlāli kird, tujāraka, har stā ba cānd dīnār, taqrīban ba sad dīnārī aw kuřay lēyān kiři, kuřakay birdawa la bō mīsr.

418. Pāšāy mīsr, har ka 'azīzī mīsrē bū—ba dyāriy la bō 'azīzī mīsrē bird. 'azīzī mīsrē cī kuři nabū, bē-kuř bū. aw kuřa nāwī yisif bū, zōr zātakī zarīf bū. bē-yāyat awa la mārī mā, la mārī 'azīzī mīsrē mā taqrīban muddatak 'aft sārān. la pāšān žinī 'azīzī ['ayzī] mīsrē, har ka žinī bū, la kinī bū, 'azī law kuřay kird. aw kuřa har stā, ahlāli kird, gōtī, 'amin išī wahā ta'aruzit nākam.' cāndī ahlāli lē kird ta'aruzī nakird.

Joseph and Zuleikha

414. ONE day a king saw a dream—(or rather) his son saw a dream and related the dream to his father. His father said, ‘This dream that you have just related to me—don’t tell it again.’ This dream was thus—the sun came, went into this sleeve and came out at his right sleeve. (He told) his father of this dream and he interpreted¹ it for him, saying, ‘This dream is a very good one. One day you will become a very great personage.’

415. The brothers of the boy rose one day and said to their father, ‘Father, we are going to take our brother hunting.’ The father said, ‘No, my sons, your brother is small. Do not take him hunting yet.’ They thingummied with their father, opposed¹ their father, got up and took their brother hunting.

416. Afterwards, there was a well and they threw their brother into the well. They got up, took their brother’s clothes off,¹ went and dipped them in the blood of a wolf and took them back to their father, saying, ‘A wolf has eaten him during the hunt. We put up a deer and (when) we went after the deer our brother stayed behind and a wolf ate him.’ They rose and their father summoned all the kings of the wolves there were. The wolves gathered round and in the language of the wolves they declared,² saying, ‘We have not eaten him.’

417. Those brothers went back afterwards to the place where they had thrown him into this well, which was the place they had thrown him into the well—they went back and saw that a caravan had come and (the people of) this caravan had thrown buckets into this well and the boy had come out with this caravan. His brothers came back from this side and said, ‘Old fellow, this is our slave who was left behind here. He is our slave, so give him back to us.’ The merchant refused. He rose and for some dinars, for about a hundred dinars, he bought the boy from them and took him back to Egypt.

418. The king of Egypt, who was (known as) the Ruler of Egypt—he took him as a gift for the Ruler of Egypt. The Ruler of Egypt had no son, he was childless. This boy’s name was Joseph and he was a very handsome person. He stayed in the home of the Ruler of Egypt endlessly, for a period of about seven years. Afterwards the wife of the Ruler of Egypt, who was his wife and was close to him, fell in love with the boy. The boy got up and refused, saying, ‘I shall not have such dealings with you.’ However much she pressed him he would not have any dealings with her.

419. Žina har stā, hōdayakī kird jāmxāna, čand yānī šūša haya, binī, sarī w atrāfi, hamūy šūša bū. har stā, gāzī kird aw kuřa, gōtī, 'wara, tū qāwačiy may. wara, či qāwakim lō bīna.' aw kuřa har stā, qāwakī lō bird, tamašāy kird aw žinaš xōy rūt kirdawa, hīc la bardā nīa, tamašā dakātin, dabīnī aw žina hamūy qālibī la darēya. čawī xōy girt, harāmakay, masinay qāway girt ū tēy har dā. čua xwārē, la dū čua xwārē, žina tund pištmili yisifī girt, la pištārā rāy kēšā, nahlakī lē dā, gōtī, 'awa qāwačiy mina, harči ta'aruzī min bibitīn, hātiā ta'aruzī min bī.'

420. La pāšdān 'azizī mīsrē pēy zānī, aw kuřay hāwišta zindānē 'aft sārān. la nāw aw zindānay dū sēyakī dika habūn, yakyān jū bū, dū islāmī dikaš būn, bawērā čūna aw zindānay, mān 'aft sārān. la pāšān aw kuřa yisif xawnakī dīt, aw xawnay lō aw dahrāmaka, lō jūakay [jōkay] gērāwa, xawnakay lō jūakay gērāwa. la pāšdān jūaka la zindānē dar čū, yisif la zindānē mā. har stā, lō 'azizī mīsrē taqrīrī kirdawa. 'azizī mīsrē čiy daw kuřa la fikirī namāya ka hāwištā nāw zindānē.

421. La pāšdān rōžak aw jūakaya ka dar čū la zindānē gōtī, 'ba xwāy, aw yisif la zindānē čākakī la bō min kirdia, lāzima darhaqī aw čākayay amin jē-ba-jē kam išakay.' 'azizī mīsrē rōžak xawnī dīt, aw xawnay, čand dinyā haya gāzī kird, nayāntānī xawnay tikrār bikana. jūaka har stā, gōtī, 'bāba, šaxsak haya, ba šart la nāw zindānē dari bīnin aw xawnay 'ānda dazānī či xawnaka.'

422. Awjā har stā 'azizī mīsrē, čū, darkay zindānī kirdawa, tamašāy kird, yisifi hīnāya darē, gōtī, 'wara, atū agar aw xawnay minit zānī hāfūt dakam la zindānē, agar aw xawnay minišit nazānī awjār ihdāmit dakam.' kuřa ka har stā xawnakay xōy la bō gērāwa, law xawnaydā, yānī āxir daraja, 'aft sārān girānī dabū. la pāšdān la xawnakay har stā, kuřakay yisif gōtī, 'amin dar bīna, 'aft sārān amin čand amlākī dinyā haya, wāridāt ū tēkawlēka haya, amin hamūy xiř dakamawa.' awa hamūy xiř kirdawa.

419. The woman rose and had a room decorated with glass, that is to say the bottom and the top and the sides of it were all glass.¹ She rose and summoned the boy, saying, 'Come, you are our coffee-server. Come, bring me some coffee.' The boy rose and brought her some coffee and saw that the woman had stripped herself, that she had nothing on; he looked and saw that the woman's whole body was visible. He shut his eyes and took the thingummy, the jug of coffee and poured some out. He bent down from behind and the woman seized the back of Joseph's neck firmly and pulled him from the back and let out a shout, saying, 'Here is my coffee-server who is assaulting me, who has come to assault me.'

420. Afterwards the Ruler of Egypt learnt of this and threw the boy into a dungeon for seven years. There were two or three others in the dungeon, one of them was a Jew and there were two other Muslims. They went into that dungeon with him (?) and stayed for seven years. Afterwards the boy Joseph had a dream and he related it to the what's-his-name, to the Jew, he related his dream to the Jew.¹ Afterwards the Jew went out of the dungeon and Joseph stayed in the dungeon. He got up and reported to the Ruler of Egypt. The Ruler had no thought left in his mind of the boy whom he had thrown into the dungeon.

421. Afterwards, one day the Jew who had gone out of the dungeon said, 'By God, that Joseph did me a favour in the dungeon, so I must carry out his business in return for that favour of his.' One day the Ruler of Egypt had a dream. He summoned all the people there were but they could not interpret his dream. The Jew got up and said, 'Old fellow, there is a person, on condition that you bring him out of the dungeon he will know immediately what sort of dream it is.'

422. Then the Ruler of Egypt rose and went and opened the door of the dungeon. He looked and brought Joseph out and said, 'Come, if you discover what this dream of mine is I shall pardon you from the dungeon, but if you do not discover what this dream of mine is then I shall execute you.' When the boy got up he related his dream to him, and in the dream, that is to say in the outcome, there were seven years of famine. Afterwards, when he rose from (interpreting) the dream, the boy Joseph said, 'Bring me out and for seven years I shall collect all the properties of the world that there are, all the produce and things.' So he collected everything.

423. La pāšdān 'azīzī mīsrē ba sardā mird. aw kuřa la jēy 'azīzī mīsrē dā ništ, tamašāy kird, aw zilaxāya ka žinī 'azīzī mīsrē bū, aw kuřa yisif, zōr 'ašqī bū, āxir daraja 'ašqī bū. hēštān harāma nabū, daywist ta'aruzī bikātin, har ka ba iši xarāpa. aw kuřa, cūnka kuřaki zōr lāiqakī zarif bū, har ka la dirī xōy wahā bū, yānī xudā away kirduwa ka aw šaxsa dabita pēyambar—rōžak har stā, žina ta'aruzī bū. baynakī pē cū, la pāšdān aw kuřa hič naydawist ta'aruzī bikā.

424. La pāšdān har stā, wal'āl baynakī pē cū, kuřa 'ašqī zilaxāy bū. kuřa tē fikirī, 'ašqī bū, cūnka xudā wāy kird ū awāna hardūk pēkwa šād bibin. kuřa har stā, 'ašqī bū, zilaxā xōy dāwa pāš, rūy nadāē. kuřa marāqī kird, baynakī pē cū, wistī har ka qisay lagar bikā, gifti lagar bikā, hič istifāday lē nakird. har stā, rōžak cū, nārdī—čand šaxsān hātin, nārdyāna aw dū, pīražinay hāt ka dāxwāzī bikātin, mērdī pē nakird.

425. Rōžak har stā, yisif, cūa rāwē lagar sē wazīl ū xōy lagariđā būn, cūa rāwē, diqatī kird, aw zilaxāya la panāy dārakī rā wastāya, tamašāyān dakātin. la bō yisif cū. hardūkyān 'amryān taqrīban gaištbūa cīl sārī, hēštān ka na aw mērdī kirdbū, na aw žinī hīnābū. tamašāy kird lō yak cūn, lagar yak šād būn.

426. Lawēndar du'āyakyān kird, gōtyān, 'yā rabbī xudā, agar atū bikay 'umrī ma bēxiawa sar yakakī dika cārda sārī.' law 'ānday xudā rā'mī pē kardin, 'umrī wāna būa—har yak 'umryān būa [bō] cārda sārī. har stān, hātinawa qasrē. la qasrē 'af' šaw ū 'af' rōž dōr ū zuřnāyān la bō wāna lē dā, kayf ū sayf la bō wāna kirā. būa pāšāy mīsr, har ka nāwi 'azzatī yisifa, la mīsr 'ukm 'adālatakī dā nā.

427. Girānīakī [grānēkī] ba sardā hāt, aw šaxsa har stā, čand amlāk ū falā' ū tēkawlēka haya awānay hamū gāz kird, 'amū ganimaka w jō w awānay hamū lē stāndin, la 'ambārī kird. la pāšdān la 'ambārī kird awa girānī ba sardā hāt, wakū čand dīnyā haya hamūy dahāt la kin awāna, ba pāra aw daylay dafirōštinē.

428. La pāšdān awāna, birāy way, mārī bābī, har ka yisifia, faqīr

423. Afterwards the Ruler of Egypt went and died. The boy succeeded the Ruler of Egypt. He, the boy Joseph, saw that Zuleikha, who was the wife of the Ruler of Egypt, was greatly in love with him. She was not yet thingummy, (free to marry), yet she wanted to have dealings with him, which was improper. The boy, as he was a very proper and handsome boy, and who was so in his own heart, that is to say God had made it so that this person would become a prophet—one day the woman rose and importuned him. Some time went by but afterwards the boy did not want to have any dealings with her at all.

424. Afterwards he rose, then some time went by and the boy fell in love with Zuleikha. The boy realized that he was in love with her, because God had made it so, so that they should both be happy together. The boy rose, being in love with her, but Zuleikha retired and would not look at him. The boy was distressed. Some time went by and he wanted to talk with her, to converse with her, but it was no use. He rose, one day he went and sent—some people came and sent after her, an old woman of his came to ask for her hand, but she would not marry him.

425. One day Joseph rose and went hunting with three viziers, and he himself with them, and saw Zuleikha standing under a tree, watching them. She went towards Joseph. Both their ages had reached about forty years and still neither she had taken a husband nor he a wife. (The viziers?) saw them go towards each other and be happy together.

426. There they prayed, saying, 'O Lord God, if Thou wilt Thou canst put our ages back to another one of about fourteen¹ years.' At that moment God had mercy on them and their ages became—the age of each of them became fourteen years. They rose and came back to the palace. At the palace they played drum and shawm for them for seven nights and seven days, and rejoicing was made for them. He, whose name was Lord Joseph, became King of Egypt and established a just rule in Egypt.

427. A famine occurred and this person rose and summoned all the landowners and farmers and such like that there were, and took all the wheat and barley and such things from them and stored it in granaries. Afterwards, when he had stored it in granaries, the famine occurred and all the people that there were came to him and he sold the grain to them for money.

428. Afterwards those brothers of his, his father's household—

būn, rūt būn, cīyān namā, xwārdinyān namā, awa har stā birāyakānī, gōtyān, 'bāba, pāšayak haya la mīsr, daylī dafirōšita millat ba pāra, ba nīwa qīmat.' har stā, birāyakānī cūn, tamašāyān kird, har ka awa, aw kābrāya ganimī dafirōšitin, cū, la pēš darkay way ēxistyān.

429. Aw yisifa birāyakānī nāsī, dū birāyakānī nāsī, aw dū birāya, yakī zīr bū, dū birāyakānīš i *xōy būn. har stā, tamašāy kird, birāyakānī xōy nāsiawa. aw yisifiš birāyakī ka gićkōka habū, birāyakašī lagaryān hātibū. gōtī, 'angō wakī ganimī lawāna tē dakan aw 'ayārakay—har ka tištī pē dapēwin, ganim—angō 'ayārakay *bāwē la nāw juwārī aw birāyakay gićka.' awānīš har stān, 'ayārakayān hāwišta nāw juwārakay. sibaynē ka bāryān kird, awāna biřōn, gāzyān kird, gōtyān, 'wara, atū aw ūbat dizi, ūbat jōy.'

430. 'Ay bāba, amin namdizia.' gōtyān, 'barē wallā, atū ūbat jōt dizia.' dū birāyakay dika lagarī zīr būn, gōtyān, 'ama dařōyn, bā bimēnētin.' har stān, awāna dařōȳst̄in, hatā nīwāfē dagařānawā. nāzānin ka aw [kaw] birāyakyān, aw dū birāyaka, awayān hāwišta nāw bīrē—aw qisaqisaka—būyta pāšāy mīsr, away nāzānin. har stān, lēyān dā, jārē ūt̄st̄in, cūn lō kin bābyān, gōtyān, 'bāba, wallā, lawēndar birāmān ūbakī jōy dizibū, ūbaka zēř bū, dizibū. lawēndar pāšāy mīsr aw kuřay girt, gēřāyawa.'

431. Awīš har stā, darpēy xōy, lagar kutakī, pāšāy mīsr, hāwišta nāw jawārakay mārī bābī. bābī lawēndar hēwāš hēwāš dačū. bāb ū dāyī har dū cāwyān kōra bū la 'azmatī aw kuřa, har ka yisif, hāwištyāna nāw bīrē. la pāšdān xudā ūmī pē kird, būa pāšāy mīsr, har stā, awāna cāwyān ūn dabūawa, cāwyān dakirāwa. hatā dāxilī mārē bū, awāna cāwyān kirāwa. har stā, gōtī, 'kurim, kānī birātān?' gōtī, 'wallā, bābim, birāmān lawēndar pāšāy mīsr gēřāyawa.'

432. La pāšdān awāna har stān. bābabay tē gašt ka aw kuřī wīa, yisif, la mīsr būyta pāšā, xudā away ūmī pē kird, būyta pāšā. har stā, lēy dā, gōtīa žinakay xōy, gōtī, 'biřō lagar kuřakat.' gōtī, 'biřō, ama bā biřōyn, awa kuřī mina, yisif, dyāra būyta pāšāy mīsr.' pali

that is of Joseph—were poor and naked and they had nothing left, no food left, so his brothers rose and said, ‘Father, there is a king in Egypt who is selling grain to the people for money, at half price.’ His brothers rose and went and saw that this fellow was selling wheat and went and camped before his door.

429. Joseph recognized the brothers—he recognized these two brothers—but one was a step-brother (whom he did not know, only) two brothers were his own. He rose and looked and recognized his own brothers. Joseph also had another, younger (step-) brother and this brother had come with them. He said, ‘When you are pouring out¹ wheat for them throw this measure—with which you measure thing(ummy), wheat—into the sack of the young brother.’ They got up and threw the measure into his sack. On the morrow, when they loaded up to go, they called to him, ‘Come, you have stolen that barley measure.’

430. ‘I haven’t stolen it, old fellow.’ They said, ‘Yes, by God, you have stolen the barley measure.’ The other two brothers were step-brothers to him and said, ‘We are going, let him stay.’ They got up and went and returned half of the way. They did not know, these two brothers, that their brother whom they had thrown into the well—all that story—had become King of Egypt. This they did not know. They got up, set off and then departed, went to their father and said, ‘Father, by God, our brother stole a barley measure there and the measure he stole was of gold. The King of Egypt seized the boy there and made him go back.’

431. The King of Egypt also rose and threw his own pants, with his stick, into the sack of his father’s family. His father went about there slowly, slowly. Both his father and mother had lost the sight of their eyes from grief¹ for the boy, Joseph, whom they had thrown into the well. Afterwards God had mercy on him and he became King of Egypt, and their eyes became bright again and were opened. By the time (the brothers?) reached home their eyes were opened again. He got up and said, ‘My son, where is your brother?’ He said, ‘By God, father, the King of Egypt made our brother go back there.’

432. Afterwards they rose—his father realized that this was his son Joseph who had become King in Egypt, that God had had mercy on him and he had become king. He got up and set off, saying to his wife, ‘Go (and be) with your son.’ He said, ‘Come, let us go, this is my son Joseph who has evidently become King of

žinakay girt lagar kuřakay, awiš cimakay ka hayānbū kirdyāna xayr, cimakyān naēšt, har stān, mili ūreyān girt, la bō mīsr hātin, la niwařē hātin.

433. Yisif zāniy har ka awa dāk ū bābī dēn, dēn lō šāri, la niwařē. har stā, tartībi sē 'arasī dar kird, čand šurta w jēš, awānay ba 'aras šaraf la bō bāwkī xōy dar kird la bō ūregā. bābī hāt ū čāwi pē kat, dabīnī kuři wī, 'azrat yisif, la sar taxtī dā ništia. gōtī, 'angō čina?' gōtyān, 'ama faqirin ū 'är ū masala awhānaya.' la pāšdān away pē cū 'azratī yisif gōtīa [gōtē] bābī, gōtī, 'amin kuři tūma.' awjār bābī har stā, gōtī, 'kuřim, atū ba či dardī wuhāt lē hāt?'

434. Gōtī, 'wallā, bābim, amin lagaryān čūma ūrawē, la ū gōtyān, "agar ama tartibakī lō wī nakayn ama pāš zamānak ka bimīnētinawa awa dabita pāšā la jēy ama. amaš birā gawrayna, aw birā gičkaya, kū dabī? na", bā biykužin, mārī bābmān lē damīnētinawa." awjār aminyān bird, gōtyān, "wara, birām, biřō nāw bīray, tēnimāna, handak āwmān lō bīna." awāna yāynatīyān lagar aw birāya, lagar minyān kird, aminyān hāwišta nāw bīre.'

435. 'La pāšdān xudā ūmī kird, kārwānak la mindā ūrey kird, aminī hīnā, la nāw bīre aminī hīnāya darē, tamašāy minyān kird, dabīnī amin mindārim, sabīma. la pāšdān aw birāyānī min gařānawa, aminyān firōšt. gōtyān, "awa 'abdi maya,'" aminyān firōšt wa pārayān dā. bāš, amintān hēšta nāw bīre, lō la pāš mintān firōšt, pāratān *war girt?'

436. Bābī gōtī, 'kuřim, či qābilī wānaya?' gōtī, 'bigira, sarī wāna bibiřa, mādam awān aw xarāpayān lagar tū kird.' gōtī, 'na', bāba, amin širim 'arāra, awāna birāy minin, la tūna. amin la bar xātīrī tū awānam 'afū kird, faqat nāmawē awāna bēna kinim, dā binišin. yāni yakakyān bā la baydā bī, yakakyān la hawlēr bī, awāna har yaka dū sē gundyān dadamē lō xōyān, aw gundāna tamašā bikān, law gundāna iš bikān.'

437. Awāna *ka [či] la sar gundāna dā mazrān har yaka būna pāšāy gund, yāni āyāy gundakī, šārakī. awāna pārayān zōr bū, dawramand būn, gōtyān, 'na', ama wā bikayn.' birāyakān, aw dū birāyaka lagar hardūkyān yak būn, dayānwist dīsān aw birāyaka

Egypt.' He took his wife's arm (to go and be) with his son, and everything¹ they had they gave away as alms, leaving nothing, then they rose and set out on the road and came to Egypt, reaching half-way.

433. Joseph learnt that his mother and father were coming to the city and were half-way. He got up and arranged for three guards, all the police and army there were, and he sent them out on the road as a guard of honour for his father. His father came and caught sight of him and saw that his son, the Lord Joseph, was sitting on the throne. He said, 'What are you?' They said, 'We are poor people and the story is this.' Afterwards, when all this was over, the Lord Joseph said to his father, 'I am your son.' Then his father rose and said, 'My son, how did this befall you?'

434. He said, 'By God, father, I went hunting with them and on the way they said, "If we do not plan something for him, after he has stayed for a time he will become king in our stead. We are the elder brothers and he is the younger brother, so how can it be? No, let us kill him and our father's property will be left for us." Then they took me and said, "Come, brother, go into the well. We are thirsty. Bring us some water." They acted treacherously towards this brother, towards me, they threw me into the well.'

435. 'Afterwards God had mercy, a caravan passed by me and brought me out of the well and they looked at me and saw that I was a child, a boy. Afterwards these brothers of mine returned and sold me, saying, "This is our slave." They sold me and (the caravan men) gave money. All right, you left me in the well, but why did you sell me afterwards and take money?'

436. His father said, 'My son, what is fitting for them?' He said, 'Seize (them) and cut off their heads, since they have done you this evil.' He said, 'No, father, I will not be guilty,¹ they are my brothers and from you(r loins). For your sake I have forgiven them, but I do not want them to come and settle near me. In other words, let one of them be in Baghdad, one in Arbil. I will give them each two or three villages for themselves, to supervise these villages and to work in them.'

437. When they were established in the villages each one became the king of the village, that is the agha of a village or a town. They had much money and were rich. They said, 'No, this is what we should do.' These two brothers both joined together, wishing again to destroy that brother. One day they said, 'By God, let us go and

bifawtēnin. ūōzak gōtyān, 'wallāhī, ama bā bićin biykužin.' awāna tartibyān kird. yisifiš xabarī habū ka awāna tartib dakan, law birāya, biykužin. nārdi dū bābī, gōtī, 'bāba, awāna dīsān tagbiryān kirdia amin bikužin.'

438. Bābī jwābī la bō birāyakān nārd, gōtī, 'na', mādam wahānēya aw birāyāna wāzyān lē bīna, daryān bīka la šārī, bā la mamlakati tū naminēn.' birāyakay har stā la mamlakati, nārdi la bō šārakī dīka, āidī wān nabītin. la pāšdān bāwkī w dāykī 'amri xudāyān ba jē gayānd. mā lawēndar 'azratī yisif ba tanhā, šaxsan xōy. pāši muddatakay xudā ūāmī kird, harzānī ba sardā qawmā, kuřakī bū, kuřakay nāwyān lē nā. la pāšdān 'azratī yisifiš ba sardā wafatī [ufwātī] kird.

439. Wakī wafatī kird aw kuřay šaš māngān bū, la nāw lānik bū. zilayxā lawēndar būa malika la mīsr. pāšdān kuřakay taqrīban būa 'amri šāzda sār ū nīw, wistī jē w šūn ū tartibī bābī xōy dā binētawa. ūōzak xawnakī dīt, law xawnay bābī dabīnī walīa, 'ālima, pēyambara. awiš har stā, lō dākī gēřāwa, gōtī, 'dāya, bābī min waxtī xōy ci būwa?' gōtī, 'kuřim, bābī ta waxtī xōy mindār bū, nafām bū, dū sē birāy habūn, awāna girtyān, ēxistyāna nāw bīrē.' hikāyatakay lō kuři gēřāwa.

440. Awīš gōtī, 'agar aw māmānam māyna, amin damawē haqī bābī xōm amin law māmāna war girimawa.' dākī gōtī, 'kuřim, atū ba tanhāy, atū xudā qabūl nākā tū bićī, biyānkužī, atū haqay lawān war girīawa.' har stā, ūōzak cū, cūa sar ūey māmī, gōtī, 'amin damawē māmim bikužim.' har stā, cīy wist, wistī māmī bikužitīn. la pāšān zigī ūāmī habū, naywist māmāy bikužī. - - *māmaka kuřakay fawtānd, māmī la sar taxtī dā ništ. šāraka 'amūy būa bar 'amri māmī, šāraka būa āidī māmī. 'azratī zilaxā xōy xinkānd la 'azmatān, lagar māmī la sar taxtī dā ništ.

441. Wistyān ka aw zēndānaya, ka yisif būa nāw aw zēndānī, aw zēndānyān [zindyānyān] kōrī, dabīnīn šaxsaki tēdāya, aw šaxsay tūkī haya wakū sa, yānī hić jēgāyakī dyār nīa. aw šaxsayān hīnāya dar, la nāw šīryān nā, kundak šīr. law kunda šīray taqrīban sē ūōz mā, la pāšān hamū bašar bū.

442. Taqrīban bīst sār habū la nāw aw zīndānay mābū, tūkī dam

kill him.' They made their plans. Joseph, for his part, knew that they were planning against that brother, (namely himself,) to kill him. He sent after his father and said, 'Father, they have again been plotting to kill me.'

438. The father sent word to the brothers. He said, 'No, since that is the case have no more to do with these brothers, but expel them from the city and let them not stay in your country.' His brother(s) rose from his country and he sent them to another city which would not belong to them. Afterwards his father and mother passed away.¹ The Lord Joseph stayed there all by himself, alone. After a time God had mercy and there was an abundance of food² and he had a son and they named the boy. Afterwards Lord Joseph also died.

439. When he died this son of his was six months old and in a cradle. Zuleikha became Queen of Egypt there. Afterwards his son reached the age of about sixteen and a half years and wanted to take his father's place and establish his ways. One day he had a dream and in this dream he saw that his father was a saint, a sage, a prophet. He rose and related this to his mother, saying, 'Mother, what was my father in his time?' She said, 'My son, in his time your father was an innocent child who had two or three brothers and they seized him and threw him into a well.' She related the story to the boy.

440. He said, 'If these uncles of mine are still alive I want to avenge my father on these uncles.' His mother said, 'My son, you are alone. God will not let you go to kill them and take revenge on them.' He got up one day and went on the way to his uncles, saying, 'I want to kill my uncles.' He got up, wanting to kill his uncles. Later he had mercy in his bowels and he did not want to kill his uncles. - - - The uncle killed the boy and his uncle sat on the throne. The whole city came under his uncle's orders and belonged to his uncle. The Lady Zuleikha strangled herself for grief when his uncle sat on the throne.

441. They wanted to (open) that dungeon in which Joseph had been, so they dug (down to) that dungeon and saw that there was someone in it and this person had hair like a dog, in other words no part of him was visible. They brought this person out and put him into milk, a leather skin of milk, and there he stayed for about three days and afterwards he became a complete human being.

442. He had stayed in that dungeon for about twenty years and

ū cāw, qālibī hamū bizirī kirdbū, bas cāwī la darē bū. nayāndazānī awa bašara, gurga, dēwa, cīya. la pāšān xudā ū' mī lē kird, la nāw šīryān nā, awa būa bašar. götyāna aw bašaray, 'atū waxtī xōy cī zilmakit kirdia?' gōtī, 'bāba, amin jūma.' - - -

Şerzād Xān u Şimul'uzār

443. LA šārī gurišta pāšāyak habū, brāim pāšā, sē kuřī habū. kuřakī nāwī şerzād xān bū, kuřakī nāwi jihānşēr bū, kuřakī nāwī ah̄mad bū, bābyān ibrāim pāšā bū. ū'zak cūn la bō ū'wē lagar kuřakānī, lagar 'aširatī xōy cūn la bō ū'wē, tamašāyān kird, la bišakī ū'ast hātin, şērak dar hāt law bišay. kasak law hazār kasay, yakak tāqatī nabū hatākū bičī, aw şēray bikužī.

444. La kuřakānī *yakakyān habū ka nāwī şerzād xān bū, ū'wē zōr cū, mili dā wurāyī, yārī dāya aw şēray, şirakī da şērī dā, şērakay kušt. lawēndarē ū'wyān batār kird, hātinawa mārē. ū'zak gōtī ba kuřakānī, 'ay kuřī min, wakī amin mirdim angō hič dā manišin la jēgāy min, şerzād xān dā biniši.' ū'zak mird, brāim pāšā la šārī gurištay ka pāšā bū, mird.

445. Aw birāya *tagbiryān kird ka awī dīka—şerzād xān bū, lawān gawratir bū—tamāhyān lē kird biykužin. götyān, 'cōn awa la dākakī dīkaya, la dākī ma nīa, bāb-birāyaka, dāk-birā nīa, away lāzima bikužin, awa nabīta pāšā jēy bābmān.' awāna har stān, tamāhyān lē bū, götyān, 'birām, bā bičīna ū'wē.'

446. Ba fēr birdyāna ū'wē, galak tēnī būn la cōlīakī. cūna sar birakī, piřī āw bū, götyān, 'ay birām, kē dačī āwī har bikēši, kē nācī?' şerzād xān gōtī, 'amin dačim.' awayān ba kindirī dā hēšta nāw bīrē wakū āwī dar bīnin, āwakay bixōnawa. dāyān hēšt hatā *āwakyān har kēšā tā ba xōy ū dū birākān lagar āyākānī tiryān āw xwārd, dwātē şirakyān la kindirakay dā, aw kindirayān pičīrānd ka birāyakay xwayān la binī bīrē ba jē hēšt. ba jēyān hēšt, ba xōyān cūnawa, götyān, 'birāmān şēr şkāndī, şēr xwārdī.'

hair had completely smothered his face and body, only his eyes appearing. They did not know whether this was a human being, a wolf, a demon or what. Then God had mercy on him, they put him into milk and he became a human being. They said to this human being, 'What crime did you commit in your time?' He said, 'Old fellow, I am a Jew.' - - -

Shérzad Khan and Shimuluzar

443. IN the city of Gurishte there was a king, Ibrahim Pasha, who had three sons. One of his sons was named Shérzad Khan, one son Jihanshér, and one son Ahmed, and their father was Ibrahim Pasha. One day he and his sons went hunting, with his own tribe, they came to a thicket and saw a lion come out of the thicket. Of those thousand people not one had the strength to go and kill that lion.

444. Of his sons there was one named Shérzad Khan, who often went hunting, and he gave his horse its head, galloped at the lion, struck at the lion with his sword and killed it. There they abandoned the hunt and came back home. One day Ibrahim Pasha said to his sons, 'My sons, when I am dead you are not to succeed me but let Shérzad Khan succeed me.' One day Ibrahim Pasha, who was king in the city of Gurishte, died.

445. Those brothers plotted that the other one—it was Shérzad Khan, who was older than them—they desired to kill him. They said, 'Since he is from another mother, not from our mother, he is a brother on our father's side, not on our mother's side, we must kill him so that he shall not be king in place of our father.' They rose, being desirous of (killing) him, and said, 'Brother, let us go hunting.'

446. They took him hunting by a trick and they became very thirsty in a wilderness. They went to a well, which was full of water, and said, 'O brother, who'll go and draw water and who won't go?' Shérzad Khan said, 'I'll go.' They let him down into the well by a rope, for him to bring water out of it for them to drink. They let him down (into it) until they had pulled up some water and he himself and the two brothers with the other aghas had drunk water, then finally they struck the rope with a sword and severed the rope, leaving their own brother at the bottom of the well. They left him behind and went back by themselves, saying, 'A lion has broken and eaten our brother.'

447. Lawēndarē kārwānak dahāt, kārwānakī tijārat dahāt, la sar aw bīray xistyan. lawēndarē dōlkyān dā hēsta bīrē wakū āw dar bīnin, āwī bixōnawa. awiš, šērzād xān, har stā, xōy hāwišta nāw dōlkakay, dar hāt. gōtyān, ‘atū cīy lēra?’ gōtī, ‘wallāhī, amin bašarim, katīma nāw aw bīra.’ law bīra daryān hīnā.

448. Gōtī, ‘atū kēwa dači, ay tūjārbāši?’ gōtī, ‘dačima šārī gurištay.’ gōtī, ‘tūjārbāši, tū načia šārī gurišta. birāyakim lawēya, aminyān har dā hēsta nāw aw bīray. amin agar bičima wēndarē aw birāyakānī min aminī dakužin.’ gōtyān, ‘qaydi nākā, ama dačin. awān ‘adyān nīa. kū atū la bar dastī ma dar bīnin? ama atūmān la bīrē dar hīnāy, la bō xō dītmānawa, aw ‘adī nīa.’

449. Řōištin la bō šārī bābī, cūna šārī bābī wī. lawēndar maxlūq čāwī pē kat, gōtyān, ‘wallā, šērzād xān lagar aw tujāraydāya.’ jihānšēr la dūy nārd, gōtī, ‘lāzima aw tujāra bētin, ba xō w ba kuřī bēt bō majlisi min.’ lagar kuřakay cūa majlisi. gōtī, ‘awa birāy mina, atū ‘adit xistia.’ gōtī, ‘naxēr, amin la sar bīrī āwē tēnī būm, aw lagar āwē la bō min hāta darē, kuřī xōma.’ har stā, šařyān kird lawēndarē, šařyān kird lagar tujāray.

450. Řōištin, katina ūey šārī qarārī. cūn, darwēšaka nāwī la xō nā darwēšbača, šērzād xān. cūna šārī, - - - gōtī, ba tujārī gōtī, ‘bāba, amin lō xōm dačima šārī, dačim darwēši dakam, la faqīrī dagařēm.’ awiš biřak zēryān dāē, řōišt, ūuy dāya šārī, cūa [čō] majlisi pāšāy, qarārī. la majlisi qarārī, aw qarāra dū wazirī habū, yakak nāwī xazand bū, yakak nāwī bahman bū. har stā, cīy kird, aw majlisa, dastyān ba šarāb xwārdinaway kird. - - -

451. Gōtyān, ‘mīwān, atū nāzānī aw šarābay bixōy?’ mīwānakaš gōtī, ‘barē wallā, amin dazānim aw šarābay bixōm.’ biřak šarābī, dū sē šūša šarābyān dāē, aw mīwāna sarxōš nabū. law wazirakānī pāšāy ēka^k nāwī bahman bū, gōtī, ‘pāšā, atū bigira aw darwēšay, biykuža. agar naykuži nadāmat dabīnī la dastī aw darwēšay.’ harcī xazandiš bū, misilmān bū, gōtī, ‘pāšā, atū aw mīwānay makuža. awa mīwānakī zōr bāša.’ law qisānadā būn šaw ba sar dā hāt.

447. A caravan came by there, a trading caravan, and they camped at the head of that well. They let down buckets into the well there to bring out water to drink. He, Shérzad Khan, got up and threw himself into the bucket and came out. They said, 'What are you (doing) here?' He said, 'By God, I am a human being and I have fallen into this well.' They brought him out of the well.

448. He said, 'Whither are you going, O chief merchant?' He said, 'I am going to the city of Gurishte.' He said, 'Chief merchant, don't go to the city of Gurishte. I have a brother there and they have just let me down into this well. If I go there these brothers of mine will kill me.' They said, 'It doesn't matter, we are going (there). They have no business (with you). How can they take you away from us? We have brought you out of the well and found you yourselves, so he has no business with you.'

449. They went towards his father's city and went into it. There people caught sight of him and said, 'By God, Shérzad Khan is with that merchant.' Jihanshér sent after him, saying, 'This merchant must come, himself and his son, to my audience-chamber.' He went to his audience-chamber with his 'son'. He said, 'This is my brother. You have interfered (?).' He said, 'No, I was thirsty at the head of a well of water, he came out for me together with the water, so he is my own son.' They rose and there they fought with the merchant.

450. They went and set out on the road to the city of the King.¹ They went and the dervish, Shérzad Khan, called himself Derwésh-beche. They went to the city and he said to the merchant, 'Father, I shall go to the town myself (to beg) as a dervish and to wander about as a poor man.' They gave him a little gold and he went, turning towards the city and going to the King's audience-chamber. In the King's audience-chamber, this King had two viziers, one whose name was Khazend and one whose name was Behmen. This company got up and what did they do but begin to drink wine.

451. They said, 'O guest, don't you know how to drink this wine?' The guest said, 'Yes, indeed, I know how to drink this wine.' They gave him a little wine, two or three glasses of wine, but the guest did not become drunk. Of the King's viziers one was called Behmen and he said, 'Sire, seize this dervish and kill him. If you do not kill him you will have cause to regret it, at the hands of this dervish.' As for Khazend, he was a Muslim and said, 'Sire, do not kill this guest. He is a very good guest.' They were talking in this way when night fell.

452. Mîwânaka lagar wazîrî qarârî, ka nâwî xazand bû, cûa mâtî, la mâtî mîwândârîkî tawâwî kird. cây la bô lê nâ, nânî dâe, xwârdî. şawê ba tanê la ôdakî nûst. aw xazandiš kižakî habû, zôr jwân. aw kiža cîwî baw kuřay kat. aw kuřa awanda jwân bû, ka nâwî darwêšbaçaya, zôr jwân bû, 'aşqî bû, handî qarârî nagirt la sar jêy xoy.

453. Nîwašaw dâ hât, darkay kirdawa, sabr ba sabr ačû, dû mâtî la aw darwêšay kird ka mîwâniči, dû mâtî lê kird. law waxtaydâ aw kuřa ba xabar hât, cûnka pâšâzâda bû, wa xabar hât, gôtî, 'amin nimakî bâbî tûm kirdîa, amin away qabûl nâkam. agar atû har nastî, bigařeyawa sar jêy xot, amin dû šîrit lê dadam, datkužim.' law qisânadâ bûn xazand, wazîr, har stâ la xawê, cûa pâš darkay, dangî hastî xoy girt, dabînî aw qisay dakan.

454. Kižaka, darwêš qabûlî nakird, kižaka hâtawa sar jêy xoy. hâtawa sar jêy xo, xazand cûa kin kižakay, gôtî, 'awa ciya mas'ala?' ba kâbrây gôt, gôtî, 'wallâ, hič nia—la baynmân—hičmân la baynî nia.' har stâ, baw şawê xazand wakî awhay zânî har stâ, cû, malây hînâ, cû, qâzîy hînâ, dû şâidîši hînâ, ba şâid ū ba qâzî aw kiçay la aw kuřay mâra kird. wakî lêy mâra kird awa bû ba zâwây xazandî wazîr, ka wazîrî qarâria, bû ba zâwây wî.

455. Qarâriš kiçekî habû, nâwî šîmul'uzâr bû. xabar la xwârê hât, la pâšây yaman, gôtyân, 'ay pâšâ, ay qarâr, agar atû naey, šîmul'uzârmân bidayê, ama yânî mamlakatit lê kô dakaynawa w mamlakat xarâ dakayn, datkužin.' har stâ sibaynê, cûna maydânê, dabînî töz yubârak ba dyâr kat la daštê, qâsîdak hât. tamašâyân kird, qâqazakayân škand, xîndyânawa, 'ay janâbî qarârî, agar atû kiži xoy šîmul'uzârê la bô pâšây şârî yaman nanêrî ba laškirawa, ba hamû šitawa, ba zêr ū mârawa, ama atû târân dakayn ū sarišit dabîrîn.'

456. Aw gôtî, darwêšbaça, law majlisî dâ ništibû, gôtî daw qâsîdî, i pâšây şârî yaman, gôtî, 'aw qâqazay bida dastî min, bizânim awa ci nûsrâya.' qâqazakay lê war girt, qâqazakašî diřând, dastî dâ gøy qâsîdî wa gøkašî lê—gøšî lê *diřând wa zimânišî lê *diřând wa

452. The guest went home with the King's vizier who was called Khazend and at home he treated him with perfect hospitality. He prepared tea for him and gave him food, which he ate. At night he slept alone in a room. Now Khazend had a very beautiful daughter. This girl caught sight of the boy. This boy, whose name was Derwéshbeche, was so very handsome that she fell in love with him, so much so that she could not contain herself.

453. When it was midnight she opened the door and, going slowly, slowly, kissed this dervish, who was her guest, twice. Then this boy awoke, for he was a prince, awoke and said, 'I have partaken of your father's salt and I will not accept this. If you do not get up and go back to your own bed I shall strike you twice with my sword and kill you.' They were talking thus when Khazend, the vizier, rose from his sleep, went behind the door, held his breath and observed that they were saying this.

454. The dervish would not accept the girl, so she came back to her own bed. (When) she came back to her own bed Khazend went to his daughter and said, 'What is this matter?' She said to the fellow, 'By God, it is nothing—between us—there is nothing between us.' He got up—when Khazend learnt of this he got up that night, went and brought a mullah, went and brought a cadi and two witnesses, and married the girl to the boy with witnesses and a cadi. When he married her to him he became the son-in-law of Khazend the vizier, who was the King's vizier—he became his son-in-law.

455. The King also had a daughter, whose name was Shimuluzar.¹ News came from the south, from the King of Yemen and they said, 'O King, if you do not come and give us Shimuluzar we shall gather up your country about you and ruin it and kill you.' On the morrow he rose and they went to the plain and saw a cloud of dust come into sight on the plain and a messenger coming. They looked, broke (open) the letter and read it. 'August King, if you do not send your daughter Shimuluzar for the King of the city of Yemen, with an army and everything, with gold and wealth, we shall plunder you and cut off your head.'

456. Derwéshbeche, who was sitting in that assembly, said to the messenger of the King of the city of Yemen, 'Give this letter into my hand that I may see what is written.' He took the letter from him, tore it (open, then) he reached for the ear of the messenger and tore off his ear and tore out his tongue and cut off his

lēwakāniši biři. awjā gōtī, 'biřō, harči dakay hić quşurī maka, amin kićit la bō nānērim.'

457. Law majlisa bāzak gōtyān, 'pāšā, šitēkī zōr xarāb bū awa, išakī xarāb bū awa baw qāsiday kird.' qāsid gařāwa, la šārī yaman gōtyān, 'wallāhī, qāsidmān awa hātawa, zōr ba-kayfa, aw har pē dakanī.' *nayānzānī lēwyān biřibū, didānakānīš *paydā kirāwa, lēyān wāya pē dakanī. waki qāsid dētin dabīnī aw išyān lagar kirdīa, bē-sar-ū-baryān kirdīa.

458. Awān laškiriyān kird la bō sar šārī qarārī, 'askar hāt la bō sar šārī qarārī. bahmaniš bū, gōtī, 'pāšā, amin namgōt,' "atū aw darwēšbaçay bikuža, aw balāt ba sar dīnī"? atū natkušt, awjā bibīna, bizāna či nadāmat dabīnī dastī aw darwēšbaçay.' pāšā har stā, laškir pāšāy yaman gayštē, laškirakī galak zōr gayštē, bē-had ū bē-hisāb, laškir zōr bū, bē-γāyat bū, kas la darħaqī nadahāt.

459. Har stā, baçadarwēš, hāta darē, bargī da bar kird, gōtī, 'či wurāyak nia la bō min bīnī kū amin swār bibim, bićima xazāy?' čand wurāy la tawīlay pāšāy habū, i qarārī, mumkīna sad wurāy habübī, hamūy la bō hīnā. dastakī dahāwīta sar pištē, awāna pištyān daškā, čunka aw kuřa hand kuřakī tawāw bū wa pārawānakī zōr ba-quwat ū šajī' bū, xānzāda bū. pištī daškānd, harči wurāyakī hīnāy ba qadar bīst wurāyī awa pištī škānd.

460. Pāšā gōtī, 'la tawīlay min nia či wurāyakī awhā ḥatākū aw darwēša swār bibī, la bō γazāy bićit?' gōtyān, 'nia, pāšā, illā la aždihāxwānī zētir ka wurāyī bāpirita, aždihāxwān ka la xānimān bastūtawa, la panjara kā w jay dadaynē. kas nāwēri aw wurāya bibīnī, awanda hāra, nātwānin. awiš,' gōtyān, 'da bāša, da biyñerin, bā xōy bić, biyhēnīta darē, baškam aw ćapōkakī lē dadā, daykuži.'

461. Awiš waki čū, wurāyaka la bō hāt, ćapōkakī rā wašāndē. šērzād čiy kird, dastī dā bižiān, bižiy girt la mistakī, la nāwčāwānī aw wurāyay dā, rāy kēšāya darē. gōtī, 'zīnak nia amin law wurāyay

lips. Then he said, 'Go, do what you will without stint, I shall not send you the girl.'

457. In this assembly some said, 'Sire, this was a very bad thing, an evil deed that he has done to this messenger.' The messenger returned and in the city of Yemen they said, 'By God, here is our messenger come back and he is very pleased, laughing all the time.' They did not know that they had cut off his lips so that his teeth were exposed, it seemed to them that he was laughing. When the messenger came they saw that they had done this deed to him, that they had ruined him.

458. They got ready an army to (send) against the city of the King and the army came against the city. There was Behmen who said, 'Sire, did I not say, "Kill this Derwéshbeche (or) he will bring misfortune upon you"? You did not kill him and now look, see what cause you have to regret it, at the hands of this Derwéshbeche.' The King rose and the army of the King of Yemen arrived against him, a very numerous army, unending and uncountable, so vast that nobody could cope with it.

459. Derwéshbeche rose and came out, (having) put on his clothes, saying, 'Is there no horse you can bring me, that I may mount and go to the war?' They brought him as many horses as there were in the King's stables, and there were perhaps a hundred horses. He would put one hand on their backs and their backs would break, for this lad was so complete a man and a very powerful and brave champion and a prince. He would break their backs, and whatever horse they brought him, to the number of twenty horses, he broke its back.

460. The King said, 'Is there no such horse in my stables that this dervish may mount it and go to the war?' They said, 'There is not, Sire, apart from Azhdihakhwan, your grandfather's horse, which we have tied up in a house and to which we give straw and barley through a window. Nobody dares to see this horse. It is so savage that they cannot. As for him,' they said, 'it is well that you should send him, let him go himself and bring it out, perhaps it will strike him a buffet that will kill him.'

461. When he went, the horse came for him and aimed a buffet at him. What did Shérzad do but reach for its mane, seize its mane in one fist, strike the horse on the forehead and drag it outside. He said, 'Is there no saddle for me to put on this horse?' There was a saddle there which could not be lifted by twenty men, but he put

bikam?' zinak lawē bū, ba bīst kasān aw zīna birind nadabū, ba xō dastakī dā, aw zīnay la sar pišta wurāyakay dā nā, xōy swār bū.

462. Götī, 'qat šir, ūrimak nīa amin das bidamē, ūfī bikam lagar awāna?' gótyān, 'na wallā, cī ūrimi wahāmān nīa, guzrī [!] wahāmān nīa illā gurzī bāpīra gawray pāshāy haya, agar away dar bīnī tū, bitānī dari bīnī awa zōr bāša la bō ḥarb.' darwēšbača götī, 'la kāma ūfāstia?' cū, jēyān pišān dā, dabīnī 'alqay dyāra, awa ḫafsad mārā jū xānī la sar aw girday kirdīa, awiš la bin aw hamūydāya. har cū, dastakī dāē [dāya], ūrāy kēšā. aw mārī aw jūāna, aw faqīrāna hamū ba bin aw šitay katin, ba bin aw xōray katin, māryān war gařān.

463. Gurzakay dar īnā, cūa maydānē, dastī ba kuštyārī kird lagar laškirī pāshāy yaman, aw laškirī zōr bē-sar-ū-bar kird. sē ūfōzān ḥatā hēwārē pēwa bū, wa ūfōzī cāram hāt, law maydānay bičī, swārī wurāyī xōy bū, darwēšbača, ba bin qasrī pāshāydā hāt. ūsimul'uzār wakī tamašāy kird kuřakī awanda jwāna, cāwī lē kird la panjaray, tamašāy kird, 'ašqī bū.

464. Zēřakānī xōy hamūy la bar kirdawa, la dūr dastasiřakī nā, lōy har dā. wakī lōy har dā kuřaka cāwī birind kird, cāwī pē kat, bē-hōš bū. xazandī xazūrī, ka wazirī pāshāya, götī, 'hay, atū la bar kićak awhā bē-hōš dabī?' awiš ūfōzīn, bē-hōš nadabū, ūfōzīn la bō ḥarbī aw *ūfōzē. ḥarbyān kird, γazāyān kird, ḥatā ēwārē, hēwārē hātinawa.

465. 'Wallāhī,' götī, 'wa cāka amin bićim la bō žwānī aw kižay, ka kiži pāshāya, ūsimul'uzāra, amin bićim bō žwānī bāša.' ūaw cū la bō žwānī kiži pāshāy, cūa qasrī, tamašāy kird, kiži pāshāy lawē dā ništīa w cāwī pē kat, götī, 'farmū, wara.' awiš cū, lagar yak dā ništīn, xawyān lē kat ū kiži pāshāy, ka ūsimul'uzāra, awa dasgīrānī habū, wakī dasgīrānī wī dētin tamašā dakāt, zalāmak awa lagar dasgīrānī wī nūstīa.

466. Awiš har stā, ūrī lē bū, ūrakī dar hīnā, ūrāy wašānd la tōqa saridā, sarī qalāştawa, kušti, walħāzir birindārī kird. zinaka har stā, ciy kird, götī, 'lāzima, awa lēra kužrā, lāzima away bizir bikam.'

out his hand, put the saddle down on the horse's back and mounted.

462. He said, 'Is there no sword or lance at all that I can lay my hand on, to go and fight with them?' They said, 'No indeed, we have no such lance or club, except that there is the club of the King's great-grandfather. If you bring that, if you can bring that out it is very good for war.' Derwéshbeche said, 'In which direction is it?' They showed him the place and he went and saw that the ring of it was visible, but seven hundred families of Jews had built houses on top of the hill and the club was underneath all this. He simply went, put his hand to it and pulled it out. The homes of these poor Jews all fell under this thing, under this dust, and were turned upside down.

463. He brought out the club, went into the field and began to slaughter the army of the King of Yemen, and made great havoc of the army. For three days he was at it until evening and when the fourth day came for him to go into the field he, Derwéshbeche, mounted his horse and came by below the King's palace. When Shimuluzar saw that he was such a handsome youth, when she looked at him from the window, she fell in love with him.

464. She put on all her gold ornaments and from afar she threw down a handkerchief to him. When she threw it down to him the lad lifted his eyes, caught sight of her, and fainted. His father-in-law Khazend, who was the King's vizier, said, 'Hey, do you faint like this on account of a girl?' They went on, for he did not (actually) faint, and went to that day's fighting. They fought and made war until evening and at evening they came back.

465. 'By God,' he said, 'it is best for me to go and keep tryst with this girl, Shimuluzar, who is the King's daughter. It is best that I should keep tryst with her.' At night he went to keep tryst with the King's daughter, he went to the palace and saw the King's daughter sitting there and she caught sight of him and said, 'Pray do come.' So he went and they sat together and they fell asleep. Now the King's daughter, Shimuluzar, had a fiancé and when her fiancé came he saw that there was a man sleeping with his betrothed.

466. He got up and drew his sword, for he had a sword on him, brandished it at the crown of his head and split his head. He struck him and, in fine,¹ he wounded him. The woman got up, and what did she do? She said, 'Since he has been killed here I must get

har stā, juwārakī hīnā, la nāw juwārakay nā, handak zēriši har dā nāwī, zārkī bast, fiřay dā dari aw šāray, la daraway šāri fiřa dā.

467. Diz habū, dizakān la bō xōyān bird. wakī diz birdyān—dizakān sar-'askaryān habū, 'āmīdyān habū—wakī birdyāna kin 'āmīdī gōtī, 'awa kē hīnāy?' gōtī, 'wallāhī, pāšā, šitakī zōr bāšim hīnāya, hamū zēra.' gōtī, 'da, daybīni, biykawa.' awiš sarakay dakanawa, hamū dā nīštin, jimā'atyān dā, bas saryān kirdawa, dabīnin zalāmakī zōr jwān, pallawāna, šāzādaya, awa lawēndar saryān biřia.

468. Gōtī, 'mādām atū awit hīnā la bō min, agar atū načī, duxtōrī naynī, awī čāk kaynawa, amin la sarī tū dadam.' aw diza har stā, cū, hāta hawlērē, duxtōrakī pē dazānī ka annahū, birēyn, 'alī afandī, 'alī jarāhī ē, ka cū 'alī jarāhī bāng kird, gōtī, 'alī afandī!' gōtī, 'barē.' gōtī, 'har sta [hasta], wara, bičīn, pāšā išitī pēya.' 'alī afandī har stā ba xō w ba darmānī xōy, ba xō w ba karastay xōy har stā, lagar kābrāy hāt, cū, la šāri birda darē.

469. Gōtī, 'atū amin lō kēndarē dabay, xāanaxarāb?' gōtī, 'amin atū dabam pāšāy dizān, lawēndar birīndārakmān haya, la bōmān 'čāk bikay ū darmānī bikay.' gōtī, 'bāša, zōr bāša.' gōtī, 'awjā pāšā xarjakī zōr bāšit dātē.' har stān lawē, birdyān, tamašāy kird, 'alī tabīb, sumā'i pēwa nā, dītī hēštā namirdīa, namirdibū. darmānī kird, ba qadāy čand ūzēk darmānī kird—aw, šērzādī darmān kird ba qadāy čand ūzēk, sarī čā bū.

470. Gōtī, 'ay pāšā, amin dačimawa la bō lāy mārim, ačimawa šāri, la mēža mārī xōm nadītīa, 'arzit dakam ū iznim biday, bičimawa lāy mindārakān, bizānim mindārakān māyna yān namāyna.' awiš har stā, gōtī, 'ba xēr hātī, ba sar čāw, amin awandamān dawist la tū čā dabīawa. awa čā būwa w awa al'ān xwā hāfizit bī.'

471. Har stā, čā būwa [bōwa], hātawa lō lāy mārē. gōtyān, 'atū la kē būy, mārxarāb, aw čand ūzēk? aw 'askari pāšāy yaman, ūzānatī xista nāw awa, ama hamūy kušt. atū la kē būy?' gōtī, 'bāba, amin birīndār būm.' awiš har stā, 'askari hātawa sarē, dīsānēka, dūbāra aw 'askarānay, laškīrī pāšāy yaman, hamū kuštī.

rid of him.' She got up, brought a sack, put him into the sack, put some gold into it too, tied up the mouth and threw it outside this city. Outside the city she threw it.

467. There were some thieves and the thieves carried it off for themselves. When the thieves carried it off—the thieves had a leader, a chief—when they carried it off to the chief he said, 'Who brought this?' (One of them) said, 'By God, master, I have brought something very good. It is all gold.' He said, 'Well, you see it, open it up.' They opened the top of it, (then) they all sat down, making a group, and opened just the top of it. They saw a very handsome young man who was a champion, a prince, whose head they had cut off there.

468. The chief said, 'Since you brought this for me, if you don't go and bring a doctor, so that we may heal him, I shall cut your head off.' This thief rose and went and came to Arbil, where he knew of a doctor (called), let us say, Ali Effendi, Ali the Surgeon. Eh, when he went he called Ali the Surgeon, saying, 'Ali Effendi!' He said, 'Yes.' He said, 'Get up and come, let us go. The chief has business with you.' Ali Effendi got up, with his medicines and with his instruments, and he came with the fellow, who went and took him out of the city.

469. He said, 'Where are you taking me, wretch?' He said, 'I'm taking you to the chief of the thieves, for you to heal and to physic a wounded man for us, whom we have there.' He said, 'Very well.' He said, 'Then the chief will give you a good fee.' They got up from there and took him and he, Ali the doctor, looked at him and listened to his heart and saw that he was not yet dead, that he had not died. He physicked him for some days—him, Shérzad Khan, he physicked for some days and his head healed.

470. He said, 'O chief, I am going back home, back to the city. I haven't seen my home for a long time. If I may say so, give me leave to go back to my children, to see whether my children are still there or not.' He rose and said, 'You were welcome, upon (my) eyes. All we wanted of you was that he should be healed. Now he has healed, so God be with you.'

471. Shérzad Khan got up, for he was healed, and came back home. They said, 'Where were you, you wretch, all these days? The army of the King of Yemen has wrought havocⁱ among us and killed us all. Where were you?' He said, 'Old fellow, I was wounded.' He rose, and the army came upon him again and once again he killed all these soldiers, the army of the King of Yemen.

472. Disān cūa sar jey šimul'uzārī, ka kiži pāšāya, cūa sar jey wī. aw jāra dasgīrānī hāt, dabīnī, tamašā dakā, kābrāy jārān awa lagar dasgīrānī disān nūstia! - - -

Hikāyatākī 'Usmānī binī 'Afān

473. KA lō xōšawistī bayān kird gōtī: amin hamū ūōzē acūma ūawē, nēcīrim agirt wa pēš nēcīrē xō akatim. ūōzak cūma ūawē, māmizak hāt la pēš amin, ūā wastā. amin cūma dūy, pēm nagīrā hātā ūaxir daraja ba nīhāyat gaišt, wurāyē min waqfī kird, ūā wastā. disān 'arakatim kird, be sē jār waqfī kird.

474. Jārī sēyamē cūma bin cādirakī, tamāšam kird, gurjīak la nāwī bū, la bin aw cādirē. su'ālī kird, 'yā 'usmān, ba xēr bēy. atū kū hātī?' gōtim, 'wallā, amin la dū nēcīrakī agařēm, nēcīrakay min hāt lō ūrāna.' gōtī, 'nēcīrit bināsa.' tamāšay cādirim kird, cī nēcīri tēdā nabū. gōtī, 'aminim, amin nēcīri tūma.'

475. 'Amin kiči kisrāyma. cānd sār lawawpēš la artūš ūařak qawmā, min 'ašqī tū būm. sē birā lagarim haya, aw sē birāyāna kuři kisrāyna, hātīna bō ūawuškār, la dawray makkā ūaw dakayn. ba qadarī cānd ūōzaka lērāna dā nīštūyna; awrō birāyakānim cūna darawa, amin hātim bō ūēgay tū, min tōm dōziawa w amin atōm dit.'

476. 'Ka hātim tamāšay tūm kird, wurāyī tū wastā. mazāna awa wurāyī tū xarāba. awa sē ūōza ūēya baw qōnāya atū hātī ūrāna. awjārē birāyakānim dēnawa, biřō bō aw darawa, xōt panhān bika, cunka birāyakāni min tō la kin amin bibīnin ihtimāda bitkužin, wa agar atūš awān bikuži bō min zararī haya, awāniš atū bikužin bō min zararī haya.'

477. Aw ūōišt, hatā ūaw xōy panhān kird. la pāši away sib'aynē dā hāt tōz la cādir cūa darē. 'usmānī binī 'afān hāt lō aw cādira, gōtī, 'biřō, bizāna awāna hātīna la mirkī tū ūaw akan, sayrān akan, bē pāra, salāmyān la tū nakird, ma'nāy nīa awa. atū pyāwakī wā gawray ka mirkī tū ūaw lē akan, hič salāmyān la tū nakird, atūyān ba pyāw nazānī, atūš awān ba pyāw mazāna.'

478. 'Usmānī binī 'afān, ēwāra dā hāt, harsēkī girtin, lagar xuškakay birdiawa mālī xōy, mamlakatī xōy ka makkaya. la pāši

472. Once again he went to the bedside of Shimuluzar, the King's daughter. This time the fiancé came and saw that the same fellow as before was sleeping with his betrothed again. - - -

A story of Usman b. Afan

473. WHEN he¹ related it to the Beloved (Prophet) he said: Every day I used to go hunting, to catch game and to catch up with my quarry. One day I went hunting and a gazelle came before me and stopped. I went after it but I could not catch it until, finally, my horse stopped dead. Again I moved and three times it stopped dead.

474. The third time I went into a tent and saw that there was a beautiful girl¹ in it, under this tent. She asked, 'O Usman, welcome. How have you come?' I said, 'By God, I am looking for my quarry, which has come hither.' She said, 'Recognize your quarry.' I looked round the tent, but there was no game in it. She said, 'It is I. I am your quarry.'

475. 'I am the daughter of Chosroes. Some years ago there was a battle at Artush and I fell in love with you. I have three brothers with me and these three brothers are the sons of Chosroes. We have come to hunt and we are hunting round about Mecca. We have been settled here for some days now; today my brothers have gone out and I came on your road, I discovered you and saw you.'

476. 'When I came I looked at you and your horse stopped. Don't think that your horse is bad. It is a three day journey to that stage (whence) you came here. Now my brothers are coming back, so go outside and hide yourself, for if my brothers see you with me they will probably kill you, and even if you kill them it will be a loss for me.'

477. He went and hid himself until night-time. When the next day came she (?) went out of the tent a little.¹ Usman b. Afan came to this tent and she said, 'Go and see, they have come and are hunting and enjoying themselves on your property without payment, they have not (even) greeted you, and this is not right.² You are such a great man and they are hunting on your property and they have given you no greeting. As they have not considered you as a man, don't you consider them as men.'

478. When evening fell Usman b. Afan captured all three of them and, with their sister, took them back to his home, to his own

way kićakay lē stāndin, xuškakay lē stāndin la bātī aw pūši xwārdinay, ka sayrānyān la mirkī wī kirdia. la pāši ćand ūzakī xuškakay paşemān būawa [bōwa], gōtī, 'wallā, amin yadrim la birāya xō kird, ma'nāy nīa awa la bātī away. birāya min mayūs būn la taxtī kīsrāy, nāwērin bićinawa.'

479. Žinakay i'āda kirdawa. ka i'āday kirdawa cū, la dast birāyakānī nā, ūošt, cil ūoz mōlatī dā ba dwāywa bićitin. la pāši cil ūoz mōlatī nagirt, pēnj ūoža, bīst ūoz mōlatī kird, pāši bīst ūoz cūa dūy. nagaišta cī zalāmēk, cī insānēk, gaišta qasrēkī, bē-darka bū. law *qasra darkay tēdā nabū. gurzakī birind kird, la bar *qasrī dā, la *dark cūa žōrē, qasrakay xarāb kird.

480. Tamāšay kird, žinak hāta darē, cāwī pē kat, awī la dūy cūbū la bīrī kird, gōtī, 'atū nāwit?' gōtī, 'nāwī min jamāl̄fux.' gōtī, 'atū nāwit jamāl̄fuxa?' gōtī, 'adī, atū?' gōtī, 'amin nāwim 'usmānī binī 'afān.' gōtī, 'cāk bū ūerzād lēra nabū, danā aminiši akušt, atūši akušt.' gařāwa, ka gařāwa gaišta ūerzād, tamāšay kird, zōr pyāwakī *ba-sām bū, ūer lēy atirsā.

481. Gōtī, 'yā 'usmān, yā 'arab, la cī agařey?' gōtī, 'wallā, amin ḥawl dadam bićima fārs, law qasray mēwān būm, xwārdinim xwārd, xuškakat atirsā, amin la bar away hātimā darē.' gōtī, 'biřō, bigařewa, mēwānī minī awšaw.' awšaw mēwāndāriy kird ḥatā sa'āt sēy šawē. la sa'āt sēy šawē gōtī, 'amin išekim ba dastawa haya, lagar māmī min ḥarbim haya, daćim 'arb dakam la sar kići xōy, naydāyta min.'

482. 'Usmān gōtīa ūerzād, 'aminiš dēm lagarit bō aw mamlakata ḥatākī aminis bibinim, tamāšay bikam.' gōtī, 'na, atū dā nīša, mēwānī minī. amin masalayak haya, bōt agēřimawa. kayfit lēya wara, kayfit lēya mē.' masalay bō gēřāwa.

483. Gōtī, 'bābī min wazīrī māmī min bū, hardūkyān birā būn. kići xōy ka ařtāb̄fux lagari hāt, away dā ba min. la pāšdān bābī min

country, Mecca. After that he took the girl from them, he took their sister from them in place of the hay (their horses had consumed) when they were enjoying themselves on his property. After some days their sister repented and said, 'By God, I have done my brothers wrong. It is not right, this in place of that (hay). My brothers have despaired of (inheriting) the throne of Chosroes, they dare not return.'

479. He restored the woman (to them). When he restored her he went, placed her in her brothers' hands and went, giving them forty days respite (before) he should go after her. He did not wait until the end of the forty days respite, but he gave them five days, twenty days respite and after twenty days he went after her. He did not come across any man, any human being, but he came to a palace which was without doors. There were no doors in this palace. He raised his club and struck the palace, wrecking the (side of the) palace and going in through the door (he had made).

480. He saw a woman come out and when he beheld her he forgot the one whom he had come after. He said, 'Your name?' She said, 'My name (is) Jemalrukh.' He said, 'Your name is Jemalrukh?' She said, 'Well, and yours?' He said, 'My name (is) Usman b. Afan.' She said, 'It is well that Shérzad was not here, otherwise he would have killed both me and you.' He went back and when he went back (on his path) he came to Shérzad and saw that he was a man so awe-inspiring that a lion would have feared him.

481. He said, 'O Usman, O Arab, what are you seeking?' He said, 'By God, I am striving to go to Fars. I was a guest in this palace, I ate food there, your sister was afraid, so I came away.' He said, 'Go back, tonight you are my guest.' That night he entertained him until the third hour of the night. At the third hour he said, 'I have some work on hand. I have a war with my uncle (for) I am going to fight over his daughter,¹ whom he has not given to me.'

482. Usman said to Shérzad, 'I too shall come with you to this country so that I too may see and observe.' He said, 'No, you sit down, you are my guest. I have a story which I shall tell you. If you would like to, come, and if you like, don't come.' He related the story to him.

483. He said, 'My father was my uncle's vizier, they being both brothers. His daughter, Aftabrukh, came with him and he gave her

'amrī ḥaqī hīnā, 'amrī xwāy kird, mird. la pāšī ka bābī min mird aminyān la madrasa manḥ kird, gōtyān, "biṛō, la jēgāyakī dī lō xōt bixwīna. lōc lērāna daxwīnī?" amin 'umrim hašt sārān bū. la pāšdān 'umrim būa dwāzda sār.'

484. 'Xwāja siāpōš 'amaqdār bū, bāngī minī kird, gōtī, "yā šērzād, daćia [daćē] kē?" gōtim, "daćima maktab, daxwīnim." gōtī, "wara, maćō, išī ḥujr haya. biṛō lāy māmē xōt, čunka kursī i tūa, irsa. mādām irsa lōc kasakī γayrī la sar dā binišī, bōć atū la sar dā nānišī, ma'nāy čiya? biṛō, ba māmē xōt birē, 'ham kićit i mina, ham kursīsit i mina, γayrī amin qabūl nākam la sar kursīa min dā binišin.' '''

485. Ka gařāwa čūa kin dākē xōy, dākakay pēy gōt, 'kuřim, bōć wā 'ajizī?' gōtī, 'wallā, ḥaftā ḥabdīm ḥazir kirdīa, daćima kin malīkī māmī xōm. γadī la min kirdīa, amin wazīrim, wazīrāyatī nadāyta min, γayrī la sar dā *nāyna. mādām wahāya amin daćim, murāja'atī māmī xōm akam, lōc amin wazīr nīma, γayrī wazīra. amin aw ḥabdānaš lagar xōm abam.'

486. Xwāja siāpōš pēy gōt, 'bas, pēy birē, "taxtit, kursīt i mina lagar kićakat, lēshit dakiřim ba pāra, amin faqīr nīma birēm, 'ba balāš bidamē.' '' ka šērzād čand 'abdēkī lagar xō bird sē jār xabarī māmē xōy dā ba qāsid, jwābī nadāwa. ka čūa nāw majrīsē, šērzād, čūa sar majrīsē, salāmī kird, hamū salāmyān war girt, bas māmē wī nabī, gēy lē nabū.

487. Tamāšay kird, aw kasay ka γayrīa la sar kursīa wī dā ništīa—aw sā'ib irsa—mili girt, la tāqī dā, kuštī. gōtī, 'yā šērzād, lō cī wahā bē-adabī?' gōt, 'amin bē-adab nīma, atū bē-adabī. agar atū bē-adab nabāy amin lōc tōrī dabūm ū daćūma aw kōrān ū aw kōrān? bābī min wazīr bū, bābī min mird, amin la jēy bābī xōm wazīrim. cī ma'nāya? kasē γayrī la sar kursīa [kursē] bābī min dā binišī amin [binišēmin] qabūl nākam.'

488. 'Wa la pāšī kursī kićakaşit i mina, i tū nīa. wa nāzānī amin ba balāš lēt axwāzim, ba mālī dunyā čandī talab bikay, wa bārī huştir pārat adamē, ba milyōn, ba milyārd, čand talab bikay, amin

to me. Afterwards my father passed away¹ and died. After my father died they prevented me from going to the school, saying, "Go and study somewhere else. Why do you study here?" My age was eight years. Afterwards my age reached twelve years.'

484. 'Khwaja Siaposh was an old retainer. He called me, saying, "O Shérzad, where are you going?" I said, "I am going to school to study." He said, "Come, don't go, there is evil work afoot.¹ Go to your uncle, for the (vizier's) throne is yours as an inheritance. Since it is your heritage, why should any other person sit on it, why should you not sit on it? What is the meaning of it? Go and say to your uncle, 'Your daughter is mine and your throne is also mine. I will not suffer anybody else to sit on my throne.' "

485. When he¹ went back he went to his mother and his mother said to him, 'My son, why are you so angry?' He said, 'By God, I have gathered seventy slaves and I am going to my uncle the king. He has treated me ill, for I am vizier and he has not given me the post of vizier, but has set up others. Since it is so I am going to demand of my uncle why I am not (made) vizier and another is vizier. And I am taking these slaves with me.'

486. Khwaja Siaposh said to him, 'Simply say to him, "Your throne is mine and your daughter. I will buy it from you for money. I am not a poor man to say, "Give it to me for nothing." ' ' When Shérzad took a number of slaves with him he sent word to his uncle three times, by messenger, but he did not answer. When Shérzad went into the audience-chamber he saluted the company and they all accepted his salutation except his uncle, who ignored it.

487. He saw that this other person was sitting on his throne—(of which) he was heir—he seized him by the neck, beat him against the wall¹ and killed him. The king said, 'O Shérzad, why are you so uncivil?' He said, 'I am not uncivil, you are uncivil. If you had not been uncivil why should I have become an outcast, going from this street to that? My father was vizier, my father died, so I am vizier in his place. What is the meaning (of it)? That anybody else should sit on my father's throne I will not accept.'

488. 'And, after the throne, your daughter is mine, not yours. And you (must) not think that I am asking you for her for nothing. (I will give you) whatever you may ask of the world's riches, I will give you money by the camel-load, by the million, by the milliard, however much you may ask. I am not poor.' He said, 'For this reason I did not give you my daughter, and did not place you on

faqīr nîma.' gôtî, 'amin lôya kiçî xôm nadâ tû, atûsim la sar kursîa dâ nanâ, gôtim, bizânîm cî naw'a pyâwakî lê ba darday.'

489. Gôtî, 'amin aw nawha pyâwma—când pahlawânît haya la mamlakatî sîâpôš *la bô maydân hâzirim, yakâwyak hamût lô la 'arzi bidam û âya dayânužim, âya âzâdyân dakam.' la pâšî way swâl û jwâbî nakird, kasakî yayrîy hînâ bô wakâlat, la sar kursîa xôy dâ nâ, gôtî, 'hatâ sib'aynê dêmawa.' ka cûa mâtî xôy dâkî mirdibû, dagiryân la mâtî wân. hatâ aw dâkî xôy birda sarqabîrî w la nâw qabri nâ w kifn û difnî kird, ba jeyân hêst, malikî sîâpôš yâzda hazâr nufûsî dawray qasrê xô dâ nâ, hamûy ba nîzâmî, ba ta'lîmât dây nân ka agar šerzâd 'arakati kird biykužin, xôy qâhim kird.

490. Xwâja sîâpôš 'amaqdâr bû, gôtî, 'kuřim, bizâna dôstît nîa law mamlakata illâ dušmin nabî. ka malik dušminê tû bîtin dyâra hîc dôstît nîa. baw kasânay gôtî, "har kasî marhabâ la šerzâd bikâtîn aykužim." sabab cîya? dyâra kayfî lagar atû nâtîn, câwî ba tû har nâtîn. câk waya mamlakatî xôt ba jê bêrî w xanî w qasr û mirk û atfâl û xôt hamû bifirôšî, la daftar biday, dakât când mablây pâra. birê, "ba xwâja sîâpôš firôstim, bizânîm kê mânîhî haya."

491. Ba dallâl bângî râ hêst sê rôzâ, 'qaysarî w xâna w utêl û hamâm û awa w awa hamû firôstim, handa mablaya, baw handa pâram dâ, la pâšî way dâma xwâja sîâpôš, kê mânîha, kê huquqî haya lagar amin, bê, manhim bikâ.' kas nabû huquqî lagar awî habî wa qarzdârî kasiš nabû.

492. La pâsdân bângî râ hêst, gôtî, 'kuřim, dîsân hawânawat lêra nâbî, biçôa darê, biro lêrâna. bâng râ bêra, "kê manhim dakâ, amin la mamlakatî nâmînim, arîm." sê rôz bângî râ hêst ba dallâlî, kas naygöt, 'lôc dařoy, lô nárôy?', kas xôy ba sarawa nabin.

493. 'Aw sîâpôša, xwâja sîâpôš, aw qasray lô min durust kirdia bê-darka. êk layamî lê dâya. lôya bê-darkaya cunka amin sâ'ib-dušminim, malik dušminî mina. wa aminîş law rôzî hatâ al'ânîka,

the throne—I said I would see what sort of man you were for it (?).’

489. He said, ‘I am the sort of man—I am ready (to meet) in the field as many champions as you have in the Siaposh country and one by one I shall throw them all to the ground for you and either kill them or release them.’ After that he did not argue any more but brought somebody else as his deputy, placed him on his throne and said, ‘I shall be back by tomorrow.’ When he went home his mother had died and they were weeping in their house. By the time that he had taken his mother to the cemetery and laid her in the grave and buried her, and they had left her, the king of Siaposh had placed eleven thousand men round his palace, all in order, and instructed them that, if Shérzad made a move, they should kill him. He had established himself firmly.

490. Khwaja Siaposh was an old retainer. He said, ‘My son, you must know that you have no friends in this country. They are all enemies. Obviously, if the king is your enemy you will have no friends. He has said to these people, “Whoever is friendly towards Shérzad, I shall kill him.” What is the reason? Evidently he does not like you, he cannot bear to see you. It is best that you should leave your own country and sell your house and palace and property, lock, stock, and barrel¹ and put on record what sum of money it comes to. Say, “I have sold it to Khwaja Siaposh, let me see who has any objection.”’

491. For three days he had the broker cry, ‘I have sold all my shops¹ and houses and hotels and baths and so on, it comes to such a sum, I have given it for so much money, and I have given it to Khwaja Siaposh. Whoever has any objection, whoever has any claim against me, let him come and object.’ There was nobody who had any claim against him and he was in debt to nobody.

492. After he had made the announcement (the Khwaja) said, ‘My son, again (I say) you cannot stay here, so go out, go away from here. Make an announcement, “Who will prevent me, for I shall not stay in the country, I am going.”’ For three days he had the broker cry this and nobody said, ‘Why are you going?’ (or) ‘Why aren’t you going?’ Nobody beside himself.

493. (Shérzad said), ‘This Siaposh, Khwaja Siaposh, has built this palace for me without doors. He has made a tunnel (to enter it by). It is doorless because I have enemies, the king is my enemy. And from that day till now, every day that God has created, every

hamū ūzakî ka xudā xalqî kird, hamū şawē daçim, sē sahāt law mamlakatî siāpōšî ḥarbî akam, sē sahātā maytyān lē dēxim, dwāē dēm, agařemawa. ka agařemawa maxsadim āxir nabūa. awjār agar dēy, wara lagarim, agar nāey, mē.'

494. Götî, 'dēm.' wurāyakişyān lō wî zîn kird, lagar šerzâd cûna nâw aw ḥarbay. ḥarbyān awē şawē muwafaq bûn. šûra katibû, ūxâbû. --- gôtî, 'bizâna, mâmî min çand bê-'aqira, wâ azânî amin mirdîma, loya ḥaskari la nâw dargay nahêştia.' usmân gôtî, 'na', awa maxsadî awaya ka tamâšay bikâtin, atû—kas lêrâna nîa—bey, bitgirin'.

495. Hujûmî kird lô nâw aw darkay, wakî cû kasî têdâ nabû, ūxâbû. kasay wân sahû bû. awjâ ūlî lô mamlakatî siāpōšî. awjâr kamandi la pištê xô kirdawa, ba sar minâradâ cû, cû la qasrê wî, aftâbrix, dasgirânî bû, kiçê mâmê wî, hînâya darê. ka hînâya darê wurâyaki zôr bâsi da bindâ bû, harsêkyân swâr bûn.

496. Laškir jumla ūyân lê girtin. birâwayân kird, awâna sê ūégayân girt, har yak da ūyakî cûn. aw žina zôr âzâ bû, šîrî hînâya darê, cûa nâw ḥarbay la dastafâst, ya'nî la yamîn ū - - - la harsêk lâ ḥamlayân bird, ḥarbyân kird. la pâšdân aftyâbrix šerzâdî kušt, nayzânî, târik bû şaw, šîrakî lê dâ, wak mišâr xištî kird, kuštî.

497. Laškir škastay kird, waxtêk bângî 'usmânî kird, gôtî, 'yâ 'arab, mây?' gôtî, 'mâyma, ammâ zôr birînim da qâlibidâ haya.' gôtî, 'kân šerzâd?' gôtî, 'wallâ, nâzânîm.' tamâšay kird, cû, aw jêya šîrî lê dâbû, wakî mišârî xištî kirdibû, 'aynan la dwâe [dwâya] mišâri lê dâya, la sar nâwcay xišt kirdibû. awjâr ka tamâšay kird, aw maytay har girt, har êkak kart-kartyân har girt, hînâyan la pêšî qasrî xôy.

498. Bayânî dâ hât, ūzakî har hât, şartîawa, aftyâbrix šerzâdî şârdawa, lagar 'usmân hâtin bô aw qasra. aftyâbrix ka şârdîawa, şerzâdî şârdawa, la pâšdân xôy ūt kird, xôy ba sar ūmî dâ dâ, ba xôsi xôy kušt, aftyâbrix ka dasgirânî šerzâdî bû. 'usmân ba tanhâ cû lô aw qasray.

499. Waxtî cû jamâlrix gôtî, 'lôc atû? kânî šerzâd?' gôtî, 'amin zôr birîndârim, tadâwîm bika hâtî qisat lô akam.' tadâwîy kird,

night I go and fight for three hours in the Siaposh country, for three hours I make corpses among them, then I come back. When I come back I have not achieved my aim. Now, if you are coming, come with me; if you are not coming, don't.'

494. He said, 'I am coming.' They saddled a horse for him too and he went with Shérzad to the war. They were successful in their fighting that night. The city-wall had fallen and was ruined. Shérzad said, 'See how stupid my uncle is. He thinks I have died and so he has left no troops in the gateway.' Usman said, 'No, his intention is to watch (until) you come—and there is nobody here—so as to catch you.'

495. He charged into the gateway and, when he got there, there was nobody in it, it was in ruins. (But) one of them was watching (?). Then he went into the Siaposh country. Then he undid the lasso from his back, went up a tower (by the aid of it), went into her palace, that of Aftabrukh his betrothed, his uncle's daughter, and brought her out. When he brought her out he had a very fine horse under him and all three of them mounted.

496. The whole army held the way against them. They spread out and took three roads, each one going along a (different) road. The woman was very brave. She brought out a sword and went into the battle on the right hand, - - - they attacked and did battle on all three sides. Afterwards Aftabrukh killed Shérzad. She did not know, as the night was dark, and she struck him with a sword and split him in two, as with a saw, and killed him.

497. She defeated the army and then called Usman saying, 'O Arab, are you still alive?' He said, 'I am alive, but I have many wounds on my body.' She said, 'Where is Shérzad?' He said, 'By God, I don't know.' He looked and went to the place where she had struck him with the sword and split him as with a saw, and right from behind she had struck him (as) with a saw and split him down the middle. When he saw he took up the corpse, each of them took up one piece, and they brought him before his own palace.

498. Morning came, the sun rose and she buried him, Aftabrukh buried Shérzad, and came to the palace with Usman. When Aftabrukh had buried him, had buried Shérzad, then she stripped herself and threw herself on a spear, killing herself, Aftabrukh who was Shérzad's betrothed. Usman went to the palace alone.

499. When he went there Jemalrukh said, 'Why (only) you? Where is Shérzad?' He said, 'I am much wounded. Tend me while

šīrī garm kird, dāyē, birinī bast, xōy hāzir kird bō ḥarbī māmī xōy. gōtī, 'daćim, xīnī birāy xōm akamawa.' aw žina ta'ammuli nakird 'usmān disān lagarī swār bū.

500. Awjāra hāt, jamāl̄ux, ba šaw dāxili aw mamlakatay būn. disānēka ba cārnār ḥamlayān bird la bin aw mināray qalhay siāpōš. cūa sar ba kamandē, sē ḥabd la sar sarē wī nōbadār būn. la pāšdāndarē ēkyān fīrārī kird, dūši kušt. šīrakīši la nāwqadī māmē xōy dā—či naw' āftāb̄ux la šērzādī dābū, šaqqī kirdibū, awiš wahāy la māmī xōy dā, šaqqī kird.

501. Aw žina gařāwa, jamāl̄ux, ba 'usmānī binī 'afānī gōt, 'kān qabri šērzādī, la kēya?' tamāsay kird, pīšānī dā, gōtī, 'bīna, biybinim.' ka niwařey hīnāya dar la nāw qabri, mācēkī lē kird, gōtī, 'bāša.' mācakīši la āftāb̄ux kird, gōtī, 'bizāna, mārē minīšit xarā kird, ē birāe minīšit xarā kird, ē xōšit xarāb kird. jēt zōr xōša, la jēy xōy ba.'

502. Gařāwa disānēka la bō qasrē xōy. wasiyatī [wasētī] xwīndawa la bō 'usmānī binī 'afān, gōtī, 'amin cūn dafawtēm, ūrimakyān la min dāya law ḥarbay, ka mamlakatī siāpōšia—aw ūrima atū āgāt lē nabū. sarī aw pahlawānam fīrē dā, ḥaftēyakyān kaw^t ba šīrakī—ka šīrim lē dā ḥaftēyakyān kaw^t, sarim fīrē dā. ḥamlay kird law sara atūš bikužī, ammā, āfarīn, atū fīrārit nakird wa aminīš namhēšt atū bikužī, amin aw pahlawānam kušt. awa qāidī jayši wān bū, tamāy ba āftāb̄ux bū, way zānī amin šērzādim.'

503. 'La pāši way ka amin ḥaqī xōm war girt, awrōž birīndārim, nāmīnim ḥatā sibay, ḥatā dūsibay. umēdit ba min nabītin. ganj ū xazīnay xōm hamū pēškēšī tū kird, amin wārisim, kas ḥaqī la sar nīa. naščīa mamlakatī kīsrāy la bō žinakī, či ma'nāy tēdā nīa. atū mādām kuři aw naw'a pyāway, zōr zanginī, hazār žin lō tū haya, xōt mafawtīna la sar žinēki.'

504. Sarī wa sar ūnē wī kird, hatā sib'ayna hardūkyān giryān, sib'ayna mird, 'amrē xwāy kird. ka 'amrē xwāy kird tamāsay kird,

I tell you.' She tended him, warmed milk and gave it to him, bound his wounds and prepared herself for battle with her uncle. She said, 'I am going to avenge my brother's blood.' (At first) this woman would not permit Usman to mount again with her.

500. Then she came, Jemalruk, and they entered the country by night. Again they charged at the gallop to the bottom of the tower of Siaposh's castle. She went to the top, by means of a lasso, and there were three slaves keeping guard at the top of it. Finally one of them fled and two she killed. She struck her uncle a blow with a sword, down the middle—just as Aftabruk had struck Shérzad and split him, so she struck her uncle and split him.

501. This woman, Jemalruk, returned and said to Usman b. Afan, 'Where is Shérzad's grave, where is it?' He looked and showed her and she said, 'Bring him, that I may see him.' When he had brought him halfway out of the grave she kissed him, saying, 'All right.' She also kissed Aftabruk, saying, 'See, you have ruined my home, you have ruined my brother's home too, and your own too you have ruined. Your place suits you very well, so stay there.'

502. She returned once again to her palace. She recited her testament to Usman b. Afan, saying, 'I am about to perish, for they struck me with a lance in that battle (in) the Siaposh country—you did not notice this lance. I sent the head of this champion flying, about seventy of them fell at one sword-blow—when I struck with the sword about seventy of them fell and I sent the heads flying. He attacked from this side to kill you too, but—bravo—you did not flee and I did not let him kill you, (instead) I killed this champion. He was the leader of their army, who desired Aftabruk, and he thought I was Shérzad.'

503. 'Now, after I have taken my revenge, I am wounded today, I shall not last until tomorrow, until the next day. Do not hold out any hope for me. I present you with all my wealth and treasures, for I am (Shérzad's) heir and nobody has any right to it. And do not go to the country of Chosroes for one woman, there is no point in it. Since you are such a manly youth, and very rich, there are a thousand women for you, so do not destroy yourself for one woman.'

504. She laid her head on his thigh and they both wept until morning. In the morning she died and passed away. When she passed away he saw it, he brought her, washed her well, and buried

hīnāy, šuštī jwān, šārdīawa law bāyay, la nāw aw bāyay kifn ū difnī kird, ba xākī sipārd. ka ba xākī sipārd, 'usmānī binī 'afān, har stā, aw ašyāy ka la nāw aw qasray habū hamūy la wurāyān nā w la bō xōy bird, cūa kin dāk ū bābī xōy.

her in the garden, he shrouded her and buried her in the garden, committing her to the earth. When he had committed her to the earth he, Usman b. Afan, rose, placed all the things that were in the palace on horses and carried them off for himself, going back to his mother and father.



V

SŪRĀĪ

THE *Sūrāī* tribe holds the territory bordering the Greater Zab river from its abrupt westward bend, a dozen miles from Rewandiz, to a point roughly twenty miles SSW. of the town of Akre. Their dialect is compounded of both northern (Badinani) and central (Sorani) elements.

My informant, *Mām* ('Uncle') *Husēn Muhammad Amin*, was in his middle fifties. He came originally from the village of *Bēsmakar*, also called *Swīsnāwa*, which lies fourteen miles east of Akre, but he had lived for the past two years in that town. This did not seem to have affected his dialect to any extent.

Hārē min

505. WAKÍ az kička būm, píčak mazin būm, gōtyāna min, bāwkē min gōt, 'harū maz mař.' pāši wakí mastir būm īnā gōtyāna min, 'harū jōt.' aběynē gā. dū gā dē bayna jōtē, hatā hēwärē dē jōtē kavn, hēwärē gāē xō hinin, hēynawa.

506. Hārē min cē bū, xōs bū. min la bō xō fēnjsbarak girt, hinārima jōt. śiwānakīśim girt, hinārima maz mař. pāśi wakī ganim gaī wējā sapānakim girt. wējā hinārdim bidirütin. wakī dirūśi gērayn kir, hingiśin har āwēt, (dāyna bāy,) kēsāyna zōr. pāśi wakī aw ganimin kēsā kārīnakīn cē kir, kāyn kēsāē.

* * *

507. Axē dē kōrin, wējā dē āwē ta nāw āxē kan. wējā dē kās pa
nāw war kan, dē tēk dan, tēk dan. wējā dū kas dē kēsīn, quřī,
yēkiš dē kata likbin. pāšī waki hišk būn dē kana dīwār, dē kana xān.

Cērōk: ‘Ahmad’ ū sē kōsa

508. HABŪ, habū, či la xudē mastir nabū,
čis la banday dirōhintir nabū.

žinak ū mirōwak habūn, sē gāyān habūn. mirōwaka gōta žinakē, ‘atū sibyānē harū bāzēr, gāyakī bifirōša. amā ū ū a birslyna, labō ma pa jilk bida w pa pērāw bida w pa šakir bida.’ gōtī, ‘az dē cima jōtē, atūs gāy biba bāzēr, bifirōša.’

509. Žinakē gā birda bāzēr bifirōši. sē birā habūn la bāzērē, kōsa būn, waki yak la lāy zōrē bū, ēkiš la nīwakē bū, ēkiš la lāy zērē bū. waki gāy bird, gayānda lāy zōrē, kōsay gōta žinakē, 'nēriē tū pa čandi?' gōtī, 'nēri nīa, gāya.' kōsa gōtē, 'nēria, atū dīnī, gā nīa. akar bifirōši nēriē tū sē līra tīnītin, az dē čārā dama tū.' žniaka čō, naydāē.

My circumstances

505. WHEN I was small and grew up a bit they said to me, my father said, 'Go to the sheep.' Afterwards, when I grew bigger, they said to me, 'Go and plough.'¹ We call it an ox. We will take two oxen to plough, we will plough until evening, and in the evening we bring our ox(en) and come back.

506. My circumstances improved and became quite good. I engaged a labourer for myself and sent him to plough. I engaged a shepherd too and sent him to the sheep. Afterwards, when the corn ripened, then I engaged a reaper. Then I sent him to reap. When he had reaped it we threshed it and then we winnowed it and carried it in. Afterwards, when we had carried the corn in, we made a straw-store and brought the straw into it.

* * *

507. They will dig up earth and then they will put water into the middle of the earth. Then they will put straw into it too and mix it and mix it. Then two men will carry it, the mud, and one of them will make it into bricks. Afterwards, when they have dried (in the sun), they will make them into a wall, into a house.

A story: 'Ahmed' and the three swindlers

508. THERE was (this and) there was (that, but) there was nothing greater than God and, moreover, no bigger liar than I.

There was a woman and a man and they had three oxen. The man said to the woman, 'Tomorrow you go to the town¹ and sell one ox. We are naked and hungry, so give (the money you make) for clothes and footwear for us and for sugar.' He said, 'I shall go to plough, and you take the ox to the town and sell it.'

509. The woman took the ox to the town to sell it. There were three brothers in the market who were swindlers, that is, one was at the top end, one was in the middle and one was at the bottom end. When she took the ox and brought it to the top end the (first) swindler said to the woman, 'How much for your billy-goat?' She said, 'It isn't a goat, it's an ox.' The swindler said, 'You're daft. It's a goat, not an ox. If you should sell it your goat will fetch three pounds,¹ but I'll give you four.' The woman went on and did not give it to him.

510. Gašta kōsē nīwakā bāzērē. aw kōsay gōtē, ‘hā, zinē, giskē tū pa čandi?’ zinakē gōtē, ‘bāba, nēria, gisk nia.’ kōsa gōta zinakē, ‘nēri nia, giska, atū dīnī. az hama rōzē galak ḥaywānā akiřim, giska, nēri nia. akar giskē xō bifirōsi dīnārakī tīnī, az dē dūā dama tū.’ naydāē.

511. Čō xwār la bō binē bāzēr, gašta kōsē dī. kōsē dīka gōtē, ‘dīkirē tū pa čandi?’ gōtī, ‘bāba, dīkir nia, giska.’ gōtī, ‘na, zinē, dīkira. az hamū rōzē čilā akiřim, bīstā akiřim. gisk nia, dīkira.’ gōta zinakē, ‘dīkirē tū sē diramā tīnī, akar bidaya min dē čār daramā dama tū.’ īnā dāy pa čār daram. gāyān kirda dīkir, lēyān stānd pa čār diram.

512. Wakī gāy dāē zinakē daramā pa nān ū kasb dā la bō xō w mērdē xōy. hējiz bū, zinaka, zōr hējiz bū. zinaka čōwa mārā xō. mērdakaś hēwārē la jōtē hātawa, čawē xō gērān la mārā xō dāxwā zinakē cī šīw lē nāya. gōtī, ‘zinē, tū hawīō la bō ma cī lē nāya?’ gōtī, ‘mirōw, hindak nān ū kasbim ē la bō šīwē hīnāy, bixōy. la bō sibaśim gōst-ū-mōst wē hīnāy, šīwakā xōs dē lē nēyn’.

513. Wakī čōna nāw jiē xō, biniwin, gōtī, ‘mirōw, amin gāē xō gayāndima lāy zōrī bāzērē, mirōwakay gōta min, “wallā, gā nia, nēria, tū dīnī.” amin gāē xō birda xwārē, gaštima nīwakā bāzēr, “hā,” kōsē nīwakē gōta min, “giskē tū pa čandi, gisk? giskē tū dīnārakī tīnī, barē dē dū dīnārā dama tū.” gaštima lāy zērē, gōtī, “dīkirē tū pa čandi?” gāyān kirda dīkir, pa čār diramām dāē. daramak min wē pa nān ū kasb dāy, sibay dē kayna šīw-ū-mīw, dē xōyn.’

514. Mirōwakaś gōta zinakē, ‘atū xō hējiz maka, dē tōrā xō lē kamawa. az azānim, anāsim aw kōsāna.’ sibyānē har dū gāē dīy birdin, firōtī, mirōwakay firōt. karakī dēzay pē kiři, hindak pāray māšawa, zēr mānawa. karē dēzay dā pēs xō la bō maz kōsē lāy

510. She reached the swindler in the middle of the market. This swindler said to her, 'Hey, woman, how much for your kid?' The woman told him, 'It's a billy-goat, fellow, not a kid.' The swindler said to the woman, 'It's not a goat, it's a kid. You're daft. I buy many animals every day and it's a kid, not a goat. If you should sell your kid it will fetch one pound, but I'll give you two.' She did not give it to him.

511. She went down to the bottom of the market and reached the other swindler. The other swindler said to her, 'How much for your cockerel?' She said, 'It's not a cock, fellow, it's a kid.' He said, 'No, woman, it's a cock. I buy forty or twenty every day. It's not a kid, it's cock.' He told the woman, 'Your cock will fetch three shillings, but if you give it to me I'll give you four shillings.' So she sold it for four shillings. They turned the ox into a cock and took it from her for four shillings.

512. When she had given him the ox the woman spent the shillings on bread and victuals for herself and her husband. The woman was upset, very upset. The woman went back home. The husband also came back from the ploughing in the evening and cast his eye round the house to see what supperⁱ the woman had cooked. He said, 'Wife, what have you cooked for us today?' She said, 'Husband, I've brought a little bread and victuals for you to eat for supper. I've brought meat and so on for tomorrow and we shall cook an excellent stew.'

513. When they went to bed, to sleep, she said, 'Husband, I brought our ox to the top end of the market and the man told me, "By God, it's not an ox, it's a billy-goat. You're daft." I took our ox down and reached the middle of the market. "Hey", said the middle swindler to me, "How much for your kid?" "Kid", mind you! "Your kid will fetch one pound, but I'll give you two pounds." I reached the bottom end and (this one) said, "How much for your cockerel?" They turned the ox into a cock and I gave it to them for four shillings. I've spent one shilling on bread and victuals and tomorrow we'll make it into some sort of stew and eat it.'

514. The man, for his part, said to the woman, 'Don't upset yourself. I'll take my revenge. I know these swindlers.' In the morning the man took both the other two oxen and sold them. He bought a grey donkey with (the proceeds) and there was also a little money, pieces of gold, left over. He drove the grey donkey in front of him to before the swindler at the top end of the market, and put

zōrī bāzērē, sē zērī ta kūna kariñā kird. wakī gašta maz kōsay dū sē dārakī lē dān, kariş gōtī, 'tiř, tiř,' har sē zērī la kūnī hātina darē la maz kōsay. gōtī, 'kar-bāb-xudān, atū har ařī zērī?'

515. Kōsay gōt ta dirē xō, 'tabī aw karay law mirōway har bistīnī, wē ařī har zēr.' gōtē, 'atū karē xō nāfirōši?' mirōwakay gōta kōsay, 'mā tū nābīnī karē min har wē ařī zēr?' kōsay gōtē, 'tabī aw karay bifirōšia [bifirōšya] min.' karē xōy dā pēs xō, la bō maz kōsay nīwakē čō. wakī gašta hēway kōsē nīwakē, sē zērī ta kūnērā kirdinawa, dū sē dārakī lē dān, sē zērakay fiřē dān.

516. Kōsē lāy zōrīš wē la dū tē. wakī gaština yēk yē nīwakē gōtē, 'birā, aw mirōway sē dār la karē xō dān, sē zērī fitin.' gōtī, 'la maz tūšī ūt zēr?' gōtē, 'arē wallā, la maz minišī ūtin zēr.' 'wallā,' gōtī, 'tabī aw karay ānī bifirōšīta ma ānī tabī hař lē bistīnīn, har wē ū zēr.' har dū birāyakā gōta mirōwakay, 'aw karay bifirōša ma.'

517. Mirōwakay karē xō dā pēs xō, la bō maz yē xwārē čō. wakī hēstā nagašta maz mirōwakay xwārē har sē zērī ta kūna kariñā kirinawa. īnā dū sē dārakī lē dān, īnā karī gōt, 'tiř, tiř,' har sē zērī ūtē dān. har sē kōsaš gaština yak, yē xwārē gōta hardukē zōrē, 'aw mirōway sē dār la karē xō dān, sē zērī ūtin.' gōtī, 'wallā, la maz tūšī ūtin? la maz mašī har ūtin zēr. wallā, tabī aw karay har bidata ma, pa pāra bī, pa čī bī, tabī bifirōšīta ma.'

518. Harsēk pē war hātin kū lē bikirīn. mirōwē xudānē kar gōta har sē kōsa, 'mā angō nābīnīn karē min har wē ū zēr?' gōtī, 'mārxarāb, aw karay bifirōša ma. pa čandī bī dē la tū kiřīn.' gōtī, 'karē min šaš hazār zērā tīnīt, dū hazār xātirē-ŋō bītin, čār hazār zērīš bidana min.' čār hazār zērīyān dāē, karyān lē kiřī.

three pieces of gold up the donkey's backside. When he reached in front of the swindler he hit it three times with a stick, the donkey broke wind, and all three pieces of gold came out of its backside in front of the swindler. He said, 'Drat you,¹ will you always void gold?'

515. In his heart the swindler said, 'You must get this donkey, which always voids gold, off this man.' He said to him, 'Won't you sell your donkey?' The man said to the swindler, 'Why, don't you see that my donkey always voids gold?' The swindler said to him, 'You must sell me this donkey.' He drove his donkey in front of him and went before the middle swindler. When he reached just this side of the middle swindler he put the three gold pieces back up its backside, hit it three times with a stick and the donkey sent the gold flying.

516. The swindler from the top end was coming behind him. When they reached each other the middle one said, 'Brother, this man hit his donkey three times with a stick and it voided three gold pieces.' He said, 'Did it void gold in front of you too?' He said to him, 'Yes, by God, it voided gold in front of me too.' 'By God,' he said, 'either he must sell us this donkey or we must just take it from him, (as) it always voids gold.' Both brothers said to the man, 'Sell us this donkey.'

517. The man drove his donkey in front of him and went before the bottom one. When he had not yet reached in front of the bottom man he put the three gold pieces back up the donkey's backside. Then he hit it two or three times with a stick, the donkey broke wind and sent all three pieces of gold flying. The three swindlers all came together and the bottom one said to both the upper ones, 'This man hit his donkey three times with a stick and it voided three pieces of gold.' They said, 'By God, did it void them in front of you too? It always voided gold in front of us too. By God, he simply must give us this donkey, be it for money or for what—he must sell it to us.'

518. All three came round him in order to buy it from him. The man who owned the donkey said to all three swindlers, 'Why, don't you see that my donkey always voids gold?' They said, 'Wretch, sell us this donkey. We shall buy it from you, however much it may be.' He said, 'My donkey will fetch six thousand pieces of gold. Let two thousand be (off), for your sakes, and give me four thousand pieces of gold.' They gave him four thousand pieces of gold and bought the donkey from him.

519. Wakī mirōwaka čō, pārē xō batin, kōsa gōta mirōwakay, 'či xwārdin bidayna kari?' īnā gōtī, 'la zōrakā hō jwān wa bēnin, barik ū māfūrā la bō kari rā ēxin ū xwārinīš, xamsakā kunjīā, tanakašī dōsāwē tēkhar bikan, la bar kari dā nē, dargaś la sar pēwa nē, wējā sibyānē warina bar wī, dē la bō-ŋō ū zēr.'

520. Rōzā barāē birāē mastir kar la bō xō birda zōr, bastawa. gōriā wi bū, gōriā birāē mastirē bū, rōzā barāē aw la bō xō bird. rōzā pāstir gōriā birāē nāwītirē bū. wakī birāē nāwītirē sibyānē hāt la birāē xō pirsī, gōtī, 'kū bū, čāk bū, xarāb bū? galak zērī ūtīn ānī kēm?' awīš pa qast qisa la bō nakird, gōtē, 'hātā azī sāxim har ū nēm, hind zērī wē ūtīn.'

521. Rōzā dwāē birāē kička bird, gōriā wi bū. gōta birāē xō, 'či bū?' gōtī, 'galak bās bū, hindak zērī ūtīn.' birāē kička bird, awē šawē awi bird, la zōrē bastawa. sibyānē zū wakī hāt darkē wa ka, karakaš la pišt darkē sikat bibū. awīš nazānī, hindī pār pa darkērā nā nabūwa. pē karē sikat bibū, pē wi katibū pišt darkē, nabūwa dark.

522. Wējā nārē karī sipī ačōn. gōtī, 'kar-bāb-xudān, har wē ūtī majīdi!' cūbū bāzēr, gōtibū dū ḥamārā, 'karē min har wē ūtī majīdi. la bō min darkē wa ka, pa min nābītawa, dē ḥaqā dama-ŋō.' wakī darkēyān kirdawa kū karē wi wē sikat būy, har sē birā hātina maz ēk, rā wastān, gōtyān, 'mārxarāb, atū la bō či qisat la bō min nakird?' gōtī, 'amā harsēk birāē ēkīn [brāyēkīn], harsēk wakī yēk lē bēyn.' gōtī, 'birā, karīn la ūmazānī kīfī pa čār hazār zēr, dā bičīn, aw mirōway bikužīn, ūmazānī, tōrā xō lē wa kayn. amay kuštīn.'

523. Žinakaš gōta mērdē xō, 'hā, aw mirōwa la ma nāgařēn.' mirōwakaš har stā, jilkē xō gōřīn dā nanāsinawa, harduk čōna āqāri. dārak wā hay, amā bēynē xiřnūk. žinakē hō bāwašīn lē kird, mirōwakaš har hō kōrī, pāqiž akird. har sē kōsa hātin, sarāwyān

519. When the man went, to take away his money, the swindlers said to the man, 'What food should we give this donkey?' So he said, 'Tie it up in a fine room, so, spread out mats and rugs for the donkey, and as for food, mix up a bushel of sesame with a tin of grape syrup, place it before the donkey, shut the door on it, then come to it in the morning and it will void gold for you.'

520. The first day the eldest brother took the donkey inside for himself and tied it up. It was his turn, the eldest brother's, so on the first day he took it for himself. The day after it was the turn of the middle brother. On the morrow, when the middle brother came, he asked his brother, saying, 'How was it, good or bad? Did it void many pieces of gold, or few?' He purposely did not tell him anything, but said to him, 'As long as I live I shall just sit (and do nothing), it has voided so many pieces of gold.'

521. The next day the youngest brother took it, for it was his turn. He said to his brother, 'What happened?' He said, 'It was very good. It voided a fair number of pieces of gold.' The youngest brother took it that night and tied it up in a room. Early in the morning he came to open the door and the donkey had dropped dead behind the door. He did not know and, however much he pushed the door, it would not open. The feet of the donkey, which had dropped dead, had fallen behind the door and the door would not open.

522. Then the donkey's shoes appeared white. He said, 'Drat it, it's only voided silver!'¹ He went to the market and said to two porters, 'My donkey has only voided silver. Open the door for me, for I can't do it, and I'll give you your due.' When they opened the door (and saw) that his donkey had dropped dead, all three brothers came before one another and stood and said, 'Wretch, why didn't you tell me?' They said, 'We are all three brothers, each of the other, so let us all three come out of it the same.' They said, 'Brother, we bought the donkey from Ramazan for four thousand pieces of gold, so let us go and kill this man Ramazan and avenge ourselves on him. He has killed us.'

523. The woman too said to her husband, 'Hey, these men won't leave us alone.' The man got up, changed his clothes, so that they should not recognize him, and both of them went into the open country. There is a certain tree which we call a carob-tree. The woman fanned it, like this, while the man just dug, like this, and cleaned (the fallen carobs). All three swindlers came and saluted

kirdē. mirōwakay nāwē xō kirda ahmadi. ahmadi cī kird, bīst zēr kirina xōrda, īnā hamī paw xiñūkēwa kirdin.

524. Wakī har sē kōsa hātinā maz ahmadi gōtyānē, 'awa cīya?' gōtī, 'awa ūzē mina, hōtawa pāray pēwa tē.' gōtyānē, 'ahmadi, aw ūzay h̄az akayn bifirōśia ma.' ahmadiś gōtē, 'mā dīnyā har la bō pāray nīa? ūzē minīś pāra pēwa tē.' 'naxēr, tabī har bidaya ma.' hawiś gōtē, 'az ūzē xō nāfirōśim.' īnā zinakē gōtē, 'dē, bifirōśa.'

525. īnā gōtē, 'wakī har la min nagařēn dē firōśim. angō dē la min har stīnin. az mirōwakī faqīrim. ūzē min da hazār zērā tīnītin, dū hazār zērā xātirē-ngō, hašt hazār zērīś bidana min.' awāniś gōtē, 'galak bāša.' hašt hazār zērīyān dāē, lēyān kīrī. gōtyānē, 'aw ūzā cītōw pa xudān bikayn?' awīś gōtē, 'har wakī min bāwaśinē lē bikān ū bikōrin.' awān xīwatā xō hīnān, la nāw ūzē xōyān girtawa.

526. Zinakēś gōta mērdē xō, 'dā ama [dāma] bīrōyn, naxō dē ma kužin.' awīś ū zinā xō cōna gundakī. har sē kōsa hindī bāwaśin la ūzī kird, hindī haryān kōrī, pēwa hāt hinda xiñūk, barē wi, cī pāra pēwa nāhāt. har sē kōsa gōt, 'awa 'ayn ramazān aw fēra la ma kird.' cōn la dū bigařēn. law gunday cōna gunday, har pisŷāryān kird. hindak zinā gōtī, 'awa mārā ahmad lēra.'

527. Waki ahmadi dīt kū aw kōsa wē la dū wī agařēn kū bibininawa, bikužin, ahmadi qabrak la bō xō kōrī, īnā xōy ta handur qabri nā. kērdakiśi tagar xō birda qabri, gōta zinā xō, 'wakī hātin la bō maz tū, atū la xō bida. dē swālē la tū kan, "ahmad cī lē hāt?" atūs bigiryē, la xō bida, bibē, "ahmad mird."'

528. Waki kōsa hātin gōtyānē, 'ahmadē birāē ma cī lē hāt?' giryā, la xōy dā, gōtī, 'mird.' awāniś gōtē, 'qabré ahmadē birāē ma nīśā ma bida.' awīś gōtē, 'watēhē qabré ahmadi.' īnā waki kōsa cōnē pa šaw la qabryān hāwētawa, ḥāxyān la sar fiřē dā, gōtyān, 'dē maytē wi la qabré dar īnīn, dē naftē pēdā kayn, ḥāgiri bar daynē dā bisōžit, dē tōrā xō lē kaynawa.'

them. The man made his name Ahmed. What did Ahmed do? He changed twenty pieces of gold into small money and then put it all with these carobs.

524. When all three swindlers came up to Ahmed they said to him, 'What's this?' He said, 'This is my orchard. This way money comes from it.' They said to him, 'Ahmed, we would like you to sell this orchard to us.' Ahmed said to them, 'Why, isn't the whole world just for money? And my orchard makes money.' 'No, you simply must give it to us.' But he said to them, 'I'm not selling my orchard.' Then the woman said to him, 'Go on, sell.'

525. So he said to them, 'Since you won't leave me alone I'll sell. You'll take it from me anyway. I'm a poor man. My orchard would fetch ten thousand pieces of gold, two thousand (off) for your sakes, so give me eight thousand pieces of gold.' They said to him, 'Very well.' They gave him eight thousand pieces of gold and bought it from him. They said to him, 'How should we tend this orchard?' He told them, 'Fan it and dig, just like me.' They brought their tent and erected it in their own orchard.

526. The woman said to her husband, 'We ought to go, otherwise they'll kill us.' He and his wife went to a village. All three swindlers, however much they fanned the 'orchard', however much they dug, it produced so many carobs as its fruit, but no money came from it. The three swindlers said, 'This was that same Ramazan who played this trick on us.' They went to search for him. They went from this village to that, always asking, (until) some women said, 'Ahmed's home is here.'

527. When Ahmed saw that the swindlers were searching for him, to find him and kill him, he dug a grave for himself and then put himself into the grave. He also took a knife with him to the grave, and said to his wife, 'When they come up to you, beat yourself. They will ask you, "What has happened to Ahmed?" You weep and beat yourself and say, "Ahmed has died."'

528. When the swindlers came they said to her, 'What has happened to our brother Ahmed?' She wept and beat herself and said, 'He has died.' They said to her, 'Show us the grave of our brother Ahmed.' She told them, 'Yonder is Ahmed's grave.' Then, when the swindlers went to it by night, they (began to) throw him out of the grave, throwing away the earth from on top, saying, 'We'll take his body out of the grave, put oil on it and set fire to it, so that it may burn. We'll get our own back on him.'

529. Kōsē barāīē āx la sar hāwēt, dast dā bardi, la sar har girī. īnā ahmad kapī lē girt ū lēy biři. īnā dastē xō hō la kapē xō kird, way nakird birāē dī bibinin, īnā ūroy, cō darāhē, ūništ. īnā birāē dīka götē, 'atū la bō atirsēy? himrē tū namīnī!' awiš götē, 'bōn wā lē tē.' īnā yē dīka cōē, xōsxōsānī cōē kū dē bardē la sar qabré wi har girītin.

530. īnā gyūy lē girt, lēy biři. īnā awiš dastē xō pa gyūē xōywa nā w ūroy, way nakird birāē dī pē bihasē, bizānītin, götū, 'bāyaki lē tēt, la minī dā.' bū gōriā yē dī, cōē. awiš cō kū bardē la sar har girī, la qabri dar bīnītin maytē wi. īnā lēwā awiši biři.

hazār ūrahmat la tū w la dāy-bābē tū. xalās.

529. The first swindler threw the earth off and put his hand to the stone¹ to lift it off. Then Ahmed seized his nose and cut it off. Then he put his hand to his nose, thus, not letting the other brothers see, then he went off and away and sat down. The other brothers said to him, 'Why are you afraid? Damn you!'² He told them, 'There is a smell coming from it.' So the other brother went slowly up to it to lift the stone off his grave.

530. (Ahmed) seized his ear and cut it off. Then he put his hand to his ear and went, not letting the other brother notice and find out. He said, 'There is a wind coming from it which struck me.' It was the turn of the other one, who went up to it. He too went to lift off the stone and take his body out of the grave. So he cut his lip off.

A thousand blessings on you and your mother and father. It is finished.



VI

AKRE

THE townlet of Akre [Kd. *Akrē*, Ar. '*Aqra*'] is the centre of the district named after it, occupying the south-eastern corner of the province of Mosul. This was formerly the southernmost part of the Badinan principality, ruled from Amadiye. As a market, the town serves the area of the *Sūrcī* tribe to the south and west and the *Zēbārī* tribe and the *Bārzānīs* to the north and east. In both the town and the surrounding country, part of the population, amounting in places to 10 per cent of the whole, consists of Aramaic-speaking Christians.

All the texts in this section, with the exception of the last, were dictated by a follower of a local family of aghas. *Fāris*, a man in his early forties, had apparently never been farther from his home than to Mosul.

The story of 'the Prince's daughter' was recorded by a younger and more travelled man. *Sādiq*, a barber by trade, was in his late twenties and had served in the Iraqi army in Palestine, after training at Kirkuk. His dialect still showed signs of a more southern Kd. influence, but he also used 'Amadiye' forms on occasion. This may have been due to some special relationship with the *Zēbārī* area, for such forms are found in villages only a few miles north-west of Akre, for example *Gundik*.

Ahmadē Pîrikê

531. MIRÔVAK habô, hamô rôzê p xô dâ čita [dâšta] čyây, dâ p xô pištakê [pištékê] dârâ īita bâžarî, p xô dâ firôšit, dâ dat p nân, dâ batava bô xô *w dâykâ xô. rôzakê čô čyây, tayrakê zêř girt, īnâva, p xô bira bâžarî dâ firôšitin. bira bar dikânâ mirôvakî, gôtê, 'vî tayray nâkiř?' gôtê, 'balê, p čandê?' gôtê, '*p pênj dînârâ.' xudânê dikânê gôtê, 'balê, bidava, dê kiřim *p pênj dînârâ.'

532. Ēkî dîka har 1 [hall] taništ wî bô, gôtê, 'bô min bîna p šaš dînârâ.' hât, dâ datê, ēkî dîka wêvatir bô, gôtê, 'bô min bîna p haft dînârâ.' hât, dâ datê, ēkî dîka wêvatir bô, gôtê, 'bô min bîna p hašt dînârâ.' hât dâ data wî p hašt dînârâ. aw harsékêt awwili harsék birâet yêk bôn, gôta xudânê tayrî, 'dê či kay? qâbila tayrî nadaya ma?' tayr p xurtî l dastî īnâ darê, hâveta pâš dikânê. gôta xudânê tayrî, 'hara, bu xô šikâyatê bika.'

533. Xudânê tayrî či kir, râ bô, awî dastakê jîlkêt žinâ kirina bar xô, p šav das dâ jarikî, čô âvê. gašta birâe mâtirê, milê xô l milê wî dâ. kâbrâ va gařyâva, gôta žinakê, 'av šava nâhêya mäl lâlî min? azê misâfirim.' žinakê gôtê, 'mälâ ta l kêrêya?' gôtê, 'mälâ minâ l filân jadê.' gôtê, 'balê, dê hêm. dâ bičim, jarikê xô dâ nima mäl, nôka dê hêm.'

534. Mirôvaka čôva, xudânê tayrî râ bô, čô mälâ kâbrây, darga qutâ. kâbrâ hât, dark bô va kirava. čôn, rû ništin, kâbrâ das hâveta žinakê, das t sukirê warând kô dê mäčî kat, zânî kô xudânê tayrîa. xudânê tayrî či kir, râ bô, kâbrâ xandiqând, kâyazak nivisi bô birâet wî kô, 'az ahmadê pîrikêma, xudânê tayrikêma, ava min birâe hungô xandiqând. ava yêt xôšin, yêt naxôš dê l dû hên,' ô

Ahmed, the son of the old woman

531. ONCE there was a man who used to go every day to the mountains by himself and bring a load of wood to town on his back, (when) he would himself sell it, spend (the proceeds) on food and take it back (home) for himself and his mother. One day he went to the mountains and captured a gold bird. He brought it back and himself took it into the market to sell. He took it before the shop of one man and said to him, 'Won't you buy this bird?' He said to him, 'Yes, for how much?' He told him, 'For five dinars.' The shopkeeper said, 'Yes, give it to me, I'll buy it for five dinars.'

532. There was another one right next to him, who said to him, 'Bring it to me for six dinars.' He came and was about to give it to him, but there was another one further on who said to him, 'Bring it to me for seven dinars.' He came, and was about to give it to him, but there was another one further on who said to him, 'Bring it to me for eight dinars.' He came and was about to give it to him for eight dinars. The first three were all three brothers of one another and they said to the owner of the bird, 'What are you going to do? Is it possible that you should not give it to us?' They took the bird out of his hand by force and flung it behind the shop. They said to the owner of the bird, 'Go and make a complaint for yourself.'

533. What did the owner of the bird do? He got up, put on a set of women's clothes, at night he took a water-pot and went to (fetch) water. He reached the eldest brother and nudged him with his shoulder. The fellow turned round and said to the 'woman', 'Won't you come home with me tonight? I'm a traveller.' The 'woman' said to him, 'Where is your house?' He said, 'My house is in such-and-such a street.' 'She' said, 'Yes, I'll come. Let me go and put my water-pot down at home and I'll come just now.'

534. The man went back and the owner of the bird got up, went to the fellow's house and knocked at the door. The fellow came and opened the door for him. They went and sat down and the fellow reached for the 'woman', put his arm round 'her' neck, intending to kiss 'her', and realized that it was the owner of the bird. What did the owner of the bird do? He got up and strangled the fellow. He wrote a note for his brothers, 'I am Ahmed (the son) of the old woman, the owner of the bird,¹ and now I have strangled your brother. These are the good things; the bad ones will come later'

kāyaz dā nā sar singē kābrāy. rā bō, dar kaft l xānī, dark dā ēxist, čō mālā xō.

535. Şubay zū birāēt wī hātina dikānē, mān ḥatā nīvīrō, birāc wā nahāta bāžari. aw taħayir mān, gōtī, ‘birāē ma avīrō dyār nīa, dā bičīna mālā wī, saħ kaynē, balka yē naxōš bīt.’ aw čōn, l dargay dā, kas jābā wā nadā. dark va kirava, čōna žōr kō birāē wā yē xandiqāndī, kāyazak dīt kō yā nivīsī, ‘az aħmadē pīrikēma, xudānē tayrikēma, ava min birāē hungō xandiqānd. ava yēt xōšin, yēt naxōš dē l dū hēn.’

536. Aħmadī zānī dē čin, šikāyatē lē kan lālī ḥākimī. aħmadī baħāniak paydā kir ô hindak baqālī paydā kir, čō l bar darkē qisłē, tištē xō dā nā wē darē. dīt har dō birāēt kābrāy hātin. saħ tkatē har yēkē xanjarakā pišk-zēr yā l bar pištā wī, har yēkē dabānjak yā l tħaništā wī. aħmadē pīrikē albīsē xō gōrābō, gōta wān, ‘dē či kan, az xulām?’

537. Awān gōtē, ‘dē čin, šikāyatē l aħmadē pīrikē kayn, birāē ma yē xandiqāndi.’ aħmad gōtē, ‘az xulām, hung xudānēt xō *w xanjarā pišk-zēr ô xudānēt xō *w dabānjet, ḥākim dē bēžita-ngō [bēštangō], “‘ajiba, hung našēna hētimaki?”’ (a)wān gōta aħmadī, ‘am či bikayn?’ gōtē, ‘hung xanjarēt xō *w dabānjet xō *w albīsē xō lālī min dā nēn, pāši harina lālī ḥākimī.’ awā či kir, albīsē xō *w ašyāē xō hamō lālī aħmadī dā nā w čōna lālī ḥākimī, gōtē, ‘aħmadē pīrikē birāē ma yē xandiqāndi.’

538. Aħmadē pīrikē či kir, rā bō, ašyāē wān hamō bir ô kāyazak nivīsī, l šūnā xō dā nā, ‘az aħmadē pīrikēma, xudānē tayrikēma, ava min ašyāē hungō bir. ava yēt xōšin, yēt naxōš dē l dū hēn.’ ḥatā aw lālī ḥākimī zivirinava saħ tkanē kō tištē wān yē biri, kāyazak l wē darē yā nivīsī, ‘az aħmadē pīrikēma, —’ ḥatā xilāsiē.

539. ḥākimē mūsilē yē kāyazā tnivisit bō ḥākimē wī jēy, ‘tō

and put the paper on the fellow's chest. He got up, left the house, shut the door and went to his own home.

535. Early next morning his brothers came to the shop and stayed until mid-day, but their brother did not come to the market. They were amazed and said, 'Our brother is not to be seen today. Let us go to his home and see how he is; perhaps he is ill.' They went and knocked at the door, but nobody answered them. They opened the door and went inside (where they saw) that their brother had been strangled. They saw a piece of paper on which was written, 'I am Ahmed the son of the old woman, the owner of the bird, and now I have strangled your brother. These are the good things; the bad ones will come later.'

536. Ahmed knew that they would go and make a complaint against him before the governor. Ahmed procured a blanket and some haberdashery, went before the door of the government offices¹ and put down his things there. He saw the fellow's two brothers coming. He noticed that each of them had a gold-studded dagger at his back and a pistol at his side. Ahmed, the son of the old woman, had changed his clothes and said to them, 'By your leave,² what are you going to do?'

537. They said to him, 'We are going to make a complaint against Ahmed, the son of the old woman, who has strangled our brother.' Ahmed said to them, 'With respect, you are masters of yourselves and you have gold-studded daggers and pistols; the governor will say to you, "Why, can't you cope with one poor wretch?"' They said to Ahmed, 'What should we do?' He told them, 'Put your daggers and your pistols and your clothes down with me and then go before the governor.' What did they do but put down their clothes and all their things with Ahmed and go before the governor. They said to him, 'Ahmed, the son of the old woman, has strangled our brother.'

538. What did Ahmed do? He got up, took all their things and wrote a note which he put in his place, 'I am Ahmed the son of the old woman, the owner of the bird, and now I have taken your things. These are the good things; the bad ones will come later.' By the time that they returned from the governor they saw that their things had been taken and that there was a piece of paper there on which was written, 'I am Ahmed the son of the old woman, —' and so on.

539. The governor of Mosul was writing letters to the governor

čituv ḥākimī, našēy mirōvakī l mamlakatē xô bigirī? ḥākimī p šav l dīwānxānā xô gôtī, ‘harčiē bičit, ḥākimē mûsilē bô min bînita lêra p ūzili az dê kičā xô damē.’ ahmadē pîrikê gôtī, ‘baxtē xô bida min, az dê īnim, ammā p wî šarti, min ‘afô bikay.’ ḥākimī gôtē, ‘atô kîy, kuře min?’ gôtē, ‘az ahmadē pîrikêma.’ ḥākimī gôtē, ‘min tô ‘afô kirī.’

540. Ahmadi či kir, rā bô, kavilakê maraz kiři, har biskakê zangilak pêva kir ô sindôqak čê kir ô čô mûsilê. pisyâr kir, ‘mâlâ ḥākimî kérêya?’ p ūzîz mâlâ ḥākimî zânî, aw p šav rā bô, čô, hêdî wakô dizâ, čô mazalâ ḥākimî. awî kavilê maraz īnâ darê, milê xô war kir, xô hižând.

541. ḥākimî gôt, ‘bismillâ, aw kîa?’ gôtê, ‘huššş, az malâykatê ūh-kêšânêma.’ ḥākimî gôtê, ‘muhlata min bida ḥatâ șubay dâ az ūxusatâ xô ‘ayâlê xô bixâzim, gardanâ xô pê ăzâ bikam.’ awî gôtê, ‘ču p dastê min nîa. dê ta kama sindôqêdâ, dê ta bama lâlî ūabil-‘âlamîn, agar aw ta ‘afô bikat, naxô ču p dastê min nîa.’ ḥâkimî gôtî, ‘innâ lillâh wa innâ ilayhi ūrâjî ‘an.’

542. Ahmadi ḥâkim t sindôqê nâ, gôta ḥâkimî, ‘az dê gâz kama ta, “kôč, kôč!” atô bêza, “ḥaw, ḥaw.” az dê gâz kama ta, “kirš, kirš!” atô wakô karî biziña. xudê p-řahma, balka ta ‘afô bikat. ayş dê bô ta ūjây kam.’ ahmadî gôtê, ‘az dê ta darajêt ‘usmânîdâ hâvêma xârê, ču dangâ naka. akar tô bikay, ôf!, dê xudê l ta γazab čit.’

543. Ahmadi sindôq râ kir pištâ xôdâ, hât, hakô mândî tbô dâ gurêl kat, ḥâkim dâ kata hawâr. ahmadî gôtê, ‘huššş, naxô dê xudê l ta γazab čit.’ ahmadî sindôqâ ḥâkimî īnâ dîwânxâna ḥâkimê âkrê. ahmad çô ḫaništ ḥâkimî, gôtê, ‘hus.’ gâz kir, ‘kôč, kôč!’ aw ḥâkimê t sindôqêdâ sâni ūawi. gâz kirê, ‘kirš, kirš!’ karânî ziři. ahmad râ bô, gôta ḥâkimî, ‘xudê l ta xôš bô.’ sindôq va kirava. waxtê ḥâkim

of that place, 'What sort of governor are you, that you cannot capture a man in your own country?' At night, in his own audience-chamber, the governor said, 'Whoever goes and brings the governor of Mosul to me here, humiliated, I shall give him my own daughter.' Ahmed the son of the old woman said, 'Give me your word and I will bring him, but on the condition that you pardon me.' The governor said to him, 'Who are you, my son?' He replied, 'I am Ahmed, the son of the old woman.' The governor said to him, 'I pardon you.'

540. What did Ahmed do? He got up, brought a goat's pelt and tied a little bell to each curl and made a chest and went to Mosul. He asked, 'Where is the home of the governor?' By day he got to know the home of the governor, then by night he got up and went, slowly, as thieves do, and went to the governor's chamber. He brought out the goat's pelt, wrapped it round his shoulders and shook himself.

541. The governor said, 'In the name of God, who is that?' He said, 'Hush, I am the angel who carries off souls.' The governor said to him, 'Give me a respite until tomorrow so that I may take leave of my family and free myself of any obligation to them.' He replied, 'Nothing is in my hands. I shall put you into the chest and take you to the Lord of the worlds and maybe He will pardon you, otherwise nothing is in my hands.' The governor said, 'We belong to God and we return to Him.'

542. Ahmed put the governor in the chest and said to him, 'I shall call to you, "Kuch, kuch!" and you say, "Bow-wow." I shall call to you, "Kirsh, kirsh!" and you bray like a donkey. God is merciful, maybe He will pardon you. I too shall make supplication for you.' Ahmed said to him, 'I shall throw you down the stairs of heaven, but make no sound. If you do—ugh!—God will be angry with you.'

543. Ahmed lifted the chest onto his back and set off. Whenever he was tired he would roll it along and the governor would start shouting. Ahmed said to him, 'Hush, otherwise God will be angry with you.' Ahmed brought the chest with the governor in it to the audience-chamber of the governor of Akre. Ahmed went up to the governor and said to him, 'Sssh!' He called, 'Kuch, kuch!' The governor who was in the chest barked like a dog. He called to him, 'Kirsh, kirsh!' He brayed like a donkey. Ahmed got up and said to the governor, 'God has forgiven you.' He opened the chest. When

dar kaft l sindôqê dît hâkimê âkrê yê rû niştî l sar taxtê xô, majlisâ wî yâ girtia, inâ şarm kir, hâlan paqî.

'Čâkî namâya'

544. Mîrôvak haya, l kûstân dê hêtin bô garmiän. dît mîrak yê t nâv bafrêdâ, yê simirî l sarmâ. awî mirôvî gôtî, 'az dê vî mîray bama garmiän. dînyâ hatâva, yâ garma, balka namirît.' awî mirôvî či kir, dast dâ mîrî, kira t jandikêdâ. hindak ûx bô mîrî kira t jandikêdâ. mirôvakay gôtî, 'xêra, haywânê xudêya, dâ namirîtin sarmâdâ.' hâveta milêt xô, hâta garmiänê.

545. Sê čär qûnâyâ hât, gaština jê garmê. jandikâ xô l pištâ xô va kirava, dâ nâ 'ardî, davê wê va kirava, mîr inâ darê. gôta mîrî, 'haywânê xudê, p xêr bičî, wayarâ ta p xêr!' mîrî či kir, râ bô sar kilkâ xô, çô barakâ kâbray. kâbray gôtî, 'dê či kay, mîrô?' mîrî gôtî, 'az dê p ta va dam.' kâbray gôtî, 'min tô l nâv bafrê inây, naxô dâ mirî sarmâdâ. ava sê čär rôza min tô l pištâ xô kirî, avaş haqê čâkiâ mina, dê tô p min va day?'

546. Mîrî gôtî, 'dužmin bigata dužminî ču hêva w hôva nîna. bâpîrê ma sarâ bâpîrê-nûgô l bahaštê hâveta darê. az dê p ta va dam.' kâbray gôta mîrî, 'wara, bičîna šari'atî.' mîrî gôtî, 'bičîna lâlî kê?' kâbray gôtî, 'wara, dâ bičîna lâlî binadârâ hanê.' mîrî gôtî, 'hara, dâ bičîn.' harduk gal yak çôn, çôna lâlî binâ dârê, gôtî, 'bô ma šari'atî bika.' binâ dârê gôta kâbray, 'bâxiva.' kâbray gôta mîrî, 'tô bibêza.' mîrî gôta kâbray, 'tô bibêza.'

547. Kâbray gôta binâ dârê, 'az l kûstân bôm, dâ hêma garmiän. min dît av mîrî t nâv bafrêdâ bô, dâ mirît l sarmâ. amin bô xêrâ xô hal girt, dâ nâ jandikêdâ, hindak ûx min bô kirê w davê jandikê min dirû ô jandik min hâveta pištâ xô. az hâtim bô garmiän, az

the governor came out of the chest he saw the governor of Akre sitting on his throne in full audience and he was ashamed and died¹ immediately.

'There is no goodness left'

544. THERE was once a man who was about to come down from the highlands to the low country. He saw a snake in the snow, frozen with cold. The man said, 'I shall take this snake to the low country. The weather is sunny and warm (there), and maybe it will not die.' What did the man do but lay hold of the snake and put it in his bag. He put a little earth in the bag for the snake. The man said, 'It is a good deed, for it is one of God's creatures, and ought not to die in the cold.' He threw it across his shoulders and came to the low country.

545. He travelled for three or four stages and they reached a warm place. He took his bag down from his back and put it on the ground, opened the mouth of it and brought the snake out. He said, to the snake, 'God's creature, go in peace and fare well!' What did the snake do but raise itself up on its tail and go in front of the fellow. He said, 'What are you going to do, O snake?' The snake said, 'I am going to strike you.' The fellow said, 'I have brought you from among the snows, otherwise you would have died of cold. For three or four days now I have put you on my back. Is this then the reward for my goodness, that you are going to strike me?'

546. The snake said, 'When one enemy meets another there is no shilly-shallying. Our ancestor was thrown out of Paradise on account of your ancestor.¹ I am going to strike you.' The fellow said to the snake, 'Come, let us go to law.' The snake said to him, 'To whom shall we go?' The fellow said, 'Come, let us go to yonder tree-trunk.' The snake said, 'Go on then, let us go.' They both went together to the tree-trunk and said to it, 'Settle our dispute for us.' The tree-trunk said to the fellow, 'Speak.' The fellow said to the snake, 'You say.' The snake said to the fellow, 'You say.'

547. The fellow said to the tree-trunk, 'I was in the highlands and about to come to the low country. I saw that this snake was in the snow, nearly dying of cold. Out of charity I picked it up, put it in my bag, I put some earth in for it and sewed up the mouth of the bag and threw it across my back. I came to the low country.

gaştima jē garm, min mār bar dā wē darē, min gôtē, "p xēr biči, ḥaywānē xudē." mār rā bō sar kilkā xô, zivîfâ barakā min, min gôtē, "dē či kay, mārō?" mārī gôta min, "dē p ta va dam." min gôtē, "min čâkî yā tgal ta kirî." mārē tbêzit, "čâkî namâya."

548. Binâ dârê gôta kâbrây, 'waya, hakô mār tbêzit. az dârakâ mâzinim. hâvînê waxtê garmê mirôvak dê hêtin l rîkê, dê hêta bin sêbarâ min, dê rû nêt, dê šûtikâ xô va katava, dê sarê xô kôt kat, dê fênik bît, dê istirâhatê kat, dê nivit, gyânê wî dê rafat bît. pâšî hingî dê râ bít kô dê čit, dê hô barê xô kata min, dê bêzit, "av tâe hanê yê bâša bô hinjär." nâbêzitav xô, "min istirâhatâ kirî bin vê dârê, azzê nivistim, min čâkiâ lê dîtî." naxêr, zamânê čâkî namâya, mâr yê haqa.'

549. Mârî či kir, râ bô sar kilkâ xô, gôta kâbrây, 'dê p ta va dam.' kâbrây gôta mârî, 'az šari'atê vê binadârê qabûl nâkam.' mârî gôtê, 'kayfâ taya.' kâbrây gôta mârî, 'yâ hanê čelaka, dâ biçina lâlî wê, šari'atê xô bikayn.' mârî gôtê, 'bilâ.' harduk vêkřâ čôna lâlî čelê, gôta čelê, 'ma šari'atak yê hay, bô ma bika.' čelê gôta wî, 'bibêzin masalâ xô.' mârî gôta kâbrây, 'tô bibêža.' kâbrây 'aynan wakô masalâ binâ dârê bô gôt. čelê gôtî, 'mârê haqa.' mirôvakay gôta čelê, 'bô či mârê haqa?'

550. Čelê gôta wâ, 'balê, az gôlik bôm mälâ xudânê xô, az mâzin bôm, galak čel ô gâ yê l min zêda bîn, hamô sâlê dâ širi l min xôn, dâ mästî l min xôn, dâ rûni l min xôn, xudânê min galak xérâ l min dîtî. nôka xudânê min qasâb yê inây, dê min firôşitin, azâ pîr bîm. čâkî namâya. xudânê min nâbêzita 'aqlê xô, "min galak xér yâ l vê čelê dîtî w nôkaš yâ p davê xô xudân tbît." na', dê min firôşita qasâbâ dâ min va kužin bô xâtirâ rûb' dînârakî. walhâsil, čâkî namâya, mârê haqa.'

551. Mârî či kir, râ bô sar kilkâ xô, gôta kâbrây, 'dê p ta va dam.' kâbrây gôta mârî, 'az šari'atê čelê wa nâkam.' mârî gôtê, 'kayfâ taya.' kâbrây gôta mârî, 'yâ' hanê rîviaka. wara, dâ šari'atê xô bayna lâlî rîvi.' čôna lâlî rîvi harduk, gôta rîvi, 'ma šari'atak yê

I reached a warm place and there I set the snake loose. I said to it, "Go in peace, God's creature." The snake raised itself up on its tail and turned round to confront me. I said to it, "What are you going to do, O snake?" The snake told me, "I am going to strike you." I said to it, "I have done good towards you." The snake says, "There is no goodness left."

548. The tree-trunk said to the fellow, 'It is so, as the snake says. I am a big tree. In summer when it is hot a man will come along the road, he will come under my shade and sit down, undo his sash and bare his head, he will be cool and rest, he will sleep and be at ease. Afterwards he will get up to go, he will look at me, thus, and say, "This bough here is a good one for a plough-beam." He does not say to himself, "I have rested under this tree, I have slept and seen favour from it." No, the time of goodness has gone. The snake is right.'

549. What did the snake do but raise itself up on its tail and say to the fellow, 'I am going to strike you.' The fellow told the snake, 'I do not accept the decision of this tree-trunk.' The snake said, 'As you wish.' The fellow said to the snake, 'Yonder is a cow. Let us go to her and present our case.' The snake said, 'So be it.' Both together went to the cow and said to her, 'We have a dispute. Settle it for us.' The cow said to him, 'Tell your story.' The snake said to the fellow, 'You say.' The fellow told her the story just as he had for the tree-trunk. The cow said, 'The snake is right.' The man said to the cow, 'Why is the snake right?'

550. The cow said to them, 'Yes, I was a calf in my master's house, I grew up, many cows and oxen have sprung from me, every year they used to drink milk from me, to eat curds and clarified butter from me. My master has seen much good from me. Now my master has brought the butcher and will sell me, as I have grown old. There is no goodness left. My master does not say to himself, "I have seen much good from this cow and now it can be its own master." No, he will sell me to the butchers so that they may slaughter me, for the sake of a quarter-dinar. In short, there is no goodness left. The snake is right.'

551. What did the snake do but raise itself up on its tail and say to the fellow, 'I am going to strike you.' The fellow said to the snake, 'I don't agree with the cow's decision.' The snake said, 'As you wish.' The fellow said to the snake, 'Yonder is a fox. Come, let us take our case to the fox.' They both went to the fox and said

hay, bô ma bika.' rîvî gôta mârî, 'bibêza.' mârî gôta kâbrây, 'tô bibêza.'

552. Kâbrây gôta rîvî, 'az 1 kûstân bôm, dâ hêm bô garmîan. min dît mîrak t nâv bafrêdâ bô, waxt bô bimirî l sarmâ. min dil pê sôt, min gôt, "xêra." min hâveta jandikêdâ, min davê jandikê dirû, min jandik hâveta milê xô  atâ hâtima bâdinâ, gaştima jê garm. min jandik l milê xô inâ xarê, dâ nâ 'ardî, min davê wê va kirava, min mîr inâ darê, az sah tkamê mîrê garm bî, yê qalaw bî.'

553. 'Min gôta mârî, "p xêr biçî,  aywânê xudê." mîr hâtav barakâ min, min gôtê, "dê ci kay?" gôta min, "dê p ta va dam." min gôtê, "min  akiâ tgal ta kirî, min tô yê l pištâ xô kirî, hindî fôzâ min tô hal girtî, bô  i dê p min va day?" mârî gôtê, "akar dužmin gašta dužminî lêk fâ nâbirin."

554. Rîvî gôta kâbrây, 'ata čituv dirô kir!' kâbrây gôtê, 'bô  i?' rîvî gôta wân, gôt, 'čituv ta das hâveta mârî? az bâwir nâkam.' gôta mârî, 'watuva, mîrô?' mârî gôtê, 'balê.' rîvî gôta kâbrây, 'awwal ta čituv das hâveta mârî, kira jandikêdâ, nôkaš wa lê bika.' kâbrây das hâveta mârî, dâ nâ jandikêdâ.

555. Rîvî gôta kâbrây, 'ta daviş lê dirûbô?' kâbrây gôtê, 'balê.' rîvî gôtê, 'az bâwir nâkam.' gôta mârî, 'watuva, mîrô?' mârî gôtê, 'balê.' inâ gôta kâbrây, gôtê, 'davê jandikê bidirû, har wakî awwili ta čituv dirûbô nôkaš wa lê bika.' kâbrây davê jandikê har wakô awwili bâş dirû, mîr 'âsê bô. inâ rîvî gôta kâbrây, 'dê, vêjâ bikuža mârî.' kâbrâ p har dô piâ p sar jandikê kaft  atâ mîr têdâ hařišî, inâ mîraka kušt.

La'bâ rîvî

556. TBÊZIN rîviak tgal qurbaşayakî bôna şirîk. rîvî gôta qurbaşay, 'atô čand la'bâ tzâni?' qurbaşay gôtê, 'az şad ô yak la'bâ tzânim.' rîvî gôtê, 'az yak la'bâ tzânim.' rôžakê bafra w sarmâya, rîvî dît

to him, 'We have a dispute. Settle it for us.' The fox said to the snake, 'Say on.' The snake said to the fellow, 'You say.'

552. The fellow said to the fox, 'I was in the highlands, about to come to the low country. I saw that there was a snake in the snow, nearly dying of cold. My heart burnt for it and I said, "It is a good deed." I put it in my bag, sewed up the mouth of the bag and threw the bag across my shoulder until I came to Badinan and reached a warm place. I brought the bag down from my shoulder, put it on the ground, opened the mouth of it and took the snake out and saw that it had become warm and fat.'

553. 'I said to the snake, "Go in peace, God's creature." The snake came to confront me and I said to it, "What are you going to do?" It said to me, "I am going to strike you." I told it, "I have done you a good turn, I have put you on my back, I have carried you for some days—why then are you going to strike me?" The snake said to me,¹ "If one enemy meets the other they do not pass one another by."

554. The fox said to the fellow, 'How you lied!' The fellow said to him, 'Why?' The fox said to them, 'How did you pick the snake up? I don't believe it.' He said to the snake, 'Is it so, O snake?' The snake said, 'Yes.' The fox said to the fellow, 'Do with the snake now just as you did in the first place, when you picked it up and put it in the bag.' The fellow laid hold of the snake and put it in the bag.

555. The fox said to the fellow, 'Did you sew up the mouth (of the bag) over it too?' The fellow said, 'Yes.' The fox told him, 'I don't believe it.' He said to the snake, 'Is it so, O snake?' The snake said, 'Yes.' Then he told the fellow, 'Sew up the mouth of the bag. Just as you sewed it up first, so do it now.' The fellow sewed up the mouth of the bag well, as he had done at first, and the snake was imprisoned. Then the fox said to the fellow, 'Go on, now kill the snake.' The fellow fell upon the bag with both feet until the snake was crushed inside it, and so killed the snake.

The vixen's trick

556. THEY say that a vixen and a badger became companions. The vixen said to the badger, 'How many tricks¹ do you know?' The badger replied, 'I know a hundred and one tricks.' The vixen said, 'I (only) know one trick.' One day of cold and snow the vixen

gurgak čô lâlî wâ, ïnâ ūvî gôta qurbašay, ‘hilayakê bika dâ am dastê gurgî xilâs bibîn, naxô dê ma xôt.’ qurbašay gôtî, ‘la’bêt xô min hamô bir kirinava.’

557. ūvî gôtê, ‘pâ, min la’bâ xô bir nakiria.’ gurg čô lâlî wâ. ūvî gôta qurbašay, ‘wara, az ô tô dê šařî kayn hatâ gurg bibêzita ma, “ava hungô čiya?” az dê bêzimê, “ma čečik vêkra yêt kirin, amê čečikêt xô nanâsînava. čâk bô tô hâtî, dâ bô ma lêk va kay.”’ ūvî gôta qurbašay, ‘az dê bêzima ta, “hara, čečikêt ma l kunê bîna darê dâ gurg bô ma lêk va kat.”’

558. Gurgî či gôt, dilê xôdâ, gôtî, ‘az jârakê vâna nâxôm, hatâ čečikêt xô tînina darê, pâšî dê hamâ vêkra xôm.’ gurgî gôta ūvî, ‘dê, čečikêt xô bînina dar dâ bô hungô lêk va kam.’ ūvî gôta qurbašay, ‘az dê bêzima ta, “hara, bîna darê.” atô hara t kunêdâ, ūn nê xârê, nahê dar. az dê gâzî ta kam, “atô bô čečikâ nâyînîa dar?” atô bibêza, “zôrin, az naşemê.” az dê bêzima ta, “râ wasta, az dê hêma hârî ta.”’

559. ūvîš čô žôr, harduk ūn ništin t kunêdâ. gurg mâ l bar darkê kunê, gâz kirê, ‘hung bô nähêna darê?’ ūvî gôta gurgî, ‘atô p xêr bičî, sar čavâ. am l mälâ xô pêk hâtîn.’ gurg či bikat?

Hârôn Rašîd ô diz

560. WAXTÊ hârôn rašîdî diz zôr bôn l baydâ, şurta dar haq natâtin, naşyânê. şavakê hârôn rašîd albîsê xô gôrâbô, p xô dar kaft bô taftêšâ bâzari ô yâ mahalâ, dîtin sa’at şâş sê mirôv l kôlânakê dar kaftin. hârôn rašîdî tê xuri, gôtê, ‘hung kîna?’ gôtê, ‘am rêvîngîn.’ ïnâ hârôn rašîdî xô nêzîkî wâ kir, gôtê, ‘hung râstîê bô min bibêza, hung čîna?’

561. Gôtê, ‘bâbô, am dizin.’ hârôn rašîdî gôtê, ‘ayş dizim, min nâkana şîrikê xô, gal hungô bêm?’ wân dizâ ma’yan kir kô awîş dîza, ïnâ gôtê, ‘balê, tôş wara, ba şîrikê ma.’ har “čâr gal yêk bôna

saw a wolf approaching them, so she said to the badger, 'Make some ruse so that we may escape the clutches of this wolf, otherwise he will eat us.' The badger said, 'I have forgotten all my tricks.'

557. The vixen said to her, 'Well, I haven't forgotten my trick.' The wolf approached them. The vixen said to the badger, 'Come, you and I will fight so that the wolf says to us, "What is the matter with you?" I shall tell him, "We have whelped together and we do not know our cubs apart. It is good that you came, so that you can separate them for us."' The vixen told the badger, 'I shall say to you, "Go and fetch our cubs out of the hole so that the wolf may separate them for us."' "

558. What did the wolf say, in his heart? He said, 'I won't eat these for the while, until they bring their cubs out, then I'll eat them all together.' The wolf said to the vixen, 'Go on, bring out your cubs so that I may separate them for you.' The vixen told the badger, 'I shall say to you, "Go and bring them out." You go into the hole and sit down, don't come out. I'll call to you, "Why don't you bring the cubs out?" You say, "There are (too) many; I can't cope with them." I'll say to you, "Wait, I'll come and help you."' "

559. The vixen went inside too and they both sat down in the hole. The wolf was left before the mouth of the hole. He called to them, 'Why don't you come out?' The vixen said to the wolf, 'You go in peace, upon (my) eyes. We have come together in our own home.' What could the wolf do?

Harun Rashid and the thieves

560. IN the time of Harun Rashid there were many thieves in Baghdad. The police could not manage them or cope with them. One night Harun Rashid had changed his clothes and went out by himself to inspect the market and the residential quarters when at midnight¹ he saw three men appear in a street. Harun Rashid went for them and said to them, 'Who are you?' They replied, 'We are travellers.' So Harun Rashid approached them and said to them, 'You tell me the truth; what are you?'

561. They replied, 'Old fellow, we are thieves.' Harun Rashid said to them, 'I too am a thief. Won't you make me your companion, so that I may come with you?' The thieves decided that he too was a thief so they said to him, 'Yes, you come too and be our com-

širik. hatā qadarakē čōn, pāši va gařyānavā. gōta hārōn ūšidī, 'atō či tzāni?' hārōn ūšidī gōtē, 'mā hung či tzāni?'

562. Ēki l wā gōtē, 'hakar az bičima pišt haft darkā, tulusmakē bixūnim, har haft darga dē va binava.' yē dwē gōtē, 'akar sa biřawit az tē tgahim aw či tbēzit.' yē sēyē gōtē, 'agar az bičim, nôbači yē ūā wastāy bīt, az pif kamē hālan dē xawfā čit.' hārōn ūšidī gōtē, 'balē, ayš tištakī tzānim.' īnā gōtē, 'tō či tzāni, bēza.' gōtē, 'balē, akar ma bigirin, ma bīnīna bar şalbē kō dē ma şalb kan, az dē šēm xō lē xilās kayn.'

563. īnā širikēt wī gōtī, 'ava xōš masalaya.' har čār bōna širik, takbīr kir, gōtē, 'av šava bičina diziā kē?' har yēkē qisak gōt. hārōn ūšidī či gōtē, gōtē, 'akar hung gučikē xō bidana min av šava dē čina xazinā ḥukmatē.' awān harsēkēt dīka gōtē, 'ava xōš tagbīra.' har čār ūē kaftin, čōn bō xazinē.

564. Dīt nôbači ūā wastāya, sinjī-tāq. kābrāy pif kirē, nôbači nivist. dangē sa hāt, ūawīn. kābrāy gōtē, 'āhā, ava čiya?' širikēt wī gōtē, 'či qawmī?' gōtē, 'av sa yē tbēzit, "hārōn ūšidē tgal hungōdā, hung qurbānī wī bibin, naxō nōka dē hēm, hungō lēk īnima darē."' har čār ūā wastān, wān harsēkēt awwilī gōtī, 'am ēk-u-dō tnāsīn kī kuřē kēya, akar ava hārōn ūšid bīt.' kābrāy gōtē, 'az xulām, az ô hārōn ūšid, hārōn ūšid ô az, wēva kīva, kīva wēva?' īnā gōta ēk-u-dō, 'birā, warin, dā bičin. av şaya dirō tkat.'

565. Har čār čōn, čōna pišt darkī. kābrāy tulusmak pēva xund ô pif kirē, hālan dark va bōva. har čār čōna žōr, xazina va kirava. sēā pištēt xō dā girtin, ēkīš gařyā nāv mālē, dīt tištakē sipī yē l sar mēzē. awī taxmīn kir ava šakira, hindak davē xō nā, dar kaft xwē. awī či kir, čō lālī harsēkēt dīka, gōtē, 'pištēt xō dā ninava.' īnā gōtē, 'bō či dā nēynava?' gōtē, 'min xwā wī tām kir.'

566. īnā gōtē, 'ma zahmatē birī, amēt gaština xazinē, ma pištēt xō yēt dirust kirī.' īnā gōtē, 'hawjā nīa, min xwā wī tām kir, akō

panion.' All four became companions. They went on for a while, then they returned. They said to Harun Rashid, 'What do you know?' Harun Rashid said to them, 'Why, what do you know?'

562. One of them said, 'If I go behind seven doors and recite a spell all seven doors will open.' The second one said, 'If a dog barks I understand what it is saying.' The third one said, 'If I go and a sentry is standing (there) and I puff at him he will go to sleep immediately.' Harun Rashid said to them, 'Yes, I know something too.' So they said, 'What do you know? Tell (us).' He said, 'Yes, if they should catch us, and bring us to the gallows to hang us, I can free us from it.'¹

563. So his companions said, 'This is a good point.' All four became companions and counselled saying, 'Whom shall we go to rob tonight?' Each one said something (different). What did Harun Rashid say? He said to them, 'If you will give me your ear, tonight we'll go to the government treasury.' All the other three said to him, 'This is a good plan.' All four set out and went towards the treasury.

564. They saw that a sentry was standing (there) with fixed bayonet. The fellow puffed at him and the sentry went to sleep. The sound of a dog came, of barking. The fellow said to them, 'Aha, what's this?' His companions said to him, 'What's happened?' He replied, 'This dog is saying, "Harun Rashid is with you. Pay homage to him, otherwise I shall come now and tear you apart."' All four stopped and the first three said, 'We know one another, who is son of whom. Perhaps this is Harun Rashid.' The fellow said, 'With respect, what possible connection can there be between Harun Rashid and me!?' So they said to one another, 'Come, brother, let us go. This dog is lying.'

565. All four went and arrived behind the door. The fellow recited a spell at it and puffed at it and the door immediately opened. All four went inside and opened the treasury. Three of them put down their packs while one went about inside the building and saw something white on a table. He imagined that this was sugar and put a little into his mouth, but it turned out (to be) salt. What did he do but go to the other three and say to them, 'Put your packs down again.' So they said to him, 'Why should we put them down again?' He told them, 'I have tasted his salt.'

566. Then they said to him, 'We have taken trouble, we've reached the treasury, and we've prepared our packs.' So he said to

hamô duř bin am nābayn.' majbôr bôn harsēkā pištēt xô xâlî kirinava, va gařyān, čôn bô čolî har čär. īnā lê bô sipêda, našyān ču diziēt dika bikan, dâ lê bîta ūrōž. īnā gôta yék-u-dô, 'av šava jê ma kérê bît, bêyna kê darê?' gôtî, 'filân škaftê.' har yék p xô čô jeyakî. hârôn ūašid čô mälâ xô.

567. Dinyâ bô ūrōž, dît sindôq-amînî čô bô dâirê, hârôn ūašid yê l bar panjärê, ē tê tfikiritê [tifkirtê], dît sindôq-amînî dasrôkâ xô īnâ darê, tažî zêr kir, dâv šaxsakî, gôtê, 'hara, ba mälâ ma, bêzê bilâ hal girin.' pâšî hingî sindôq-amînî či kir, ūa bô, čô lâlî hârôn ūašidî, gôtê, 'xalifa, ta zânîa či qawmîa?' īnâ gôtê, 'na', či bîa?' gôtê, 'sindôqâ škandî.'

568. E, gôtê, 'galak mäl biria?' 'wallâhi,' gôtê, 'az nizânim, min hisâb nakiria kânê čand biria.' gôtê, 'hara, bižmêra, bizâna čand malyôn t kêmîn.' čô, hisâbâ xô kir, hâtava, gôtê, 'nîv malyôn yê kêma.' hâlan hârôn ūašid čô dâirê, jîlkêt yazabê kirina bar xô, gâz kir šurtî, 'dê, bigirin sindôq-amînî, ban, haps kan. dê, harin filân mawqu'i, sê mirôvêt lê, harsêkâ nôka bô min bînina ēra.'

569. Harsêk hâlan īnâna huzôrâ xalifay, ūa girtin. īnâ amr kir, 'hung čina?' īnâ gôtê, 'yâ xalifa, am har sê yarîbayna.' xalifa gôtê, 'azê tbînim hung dizin. čand diziê l bâzärê baydâ hâtîna kirin hamô hungin. šavê dika sindôqâ hukmatê yâ hâtia škandin, azê tbêzim hungin. bô min isbât bikan naxô dê-ngô harsêkâ şalb kam.' wâniš gôtê, 'yâ xalifa, am mirôvêt faqîrin, am yarîbana, ma ču pê nâkirêt. akar dê ma şalbiš kay amrê taya.'

570. Hâlan amr dâ, gôtî, 'harin, vâna biban, şalb kan.' harsêk birina xârê, şirîta hâzir kir, şalâba dirust kir kô dê şalb kan. hârôn ūašidî p dizîva v ūe kir dû şallâbî, gôtê, 'atô har sê mirôvâ biba, bin

them, 'There's no need (to argue); I've tasted his salt and even if they are all pearls we're not taking them.' All three were obliged to empty their packs again, (then) they returned and all four went out into the open country. Then dawn broke on them and they could not do any other thefts as day was about to break. So they said to one another, 'Where shall our place be tonight? Which place shall we come to?' They said, 'Such-and-such a cave.' Each one went by himself to a (different) place. Harun Rashid went home.

567. It became day, and he saw the cashier go to his office. Harun Rashid was in front of the window watching him and he saw the cashier take out his kerchief, fill it with gold and give it to somebody, saying, 'Go, take this to our home and tell them to keep it.' Afterwards what did the cashier do but get up and go to Harun Rashid and say to him, 'Caliph, do you know what has happened?' So he replied, 'No, what has happened?' He told him, 'The treasury has been broken into.'

568. Well, he said to him, 'Has much wealth been taken?' 'By God', he replied, 'I don't know, I haven't reckoned up to see how much has been taken.' He told him, 'Go and count and find out how many millions there are short.' He went, made his reckoning and came back, saying, 'Half a million is short.' Immediately Harun Rashid went to his office, put on his robes of anger and summoned the police, (saying,) 'Go and arrest the cashier, take him and imprison him. Go to such-and-such a place, where there are three men, and bring all three of them to me here and now.'

569. All three were immediately brought and held in the presence of the Caliph. Then he said, 'What are you?' They replied, 'O Caliph, we are all three strangers.' The Caliph said to them, 'I can see that you are thieves. As many thefts as have been committed in the city of Baghdad have all been your work.¹ Last night the government treasury was broken into and I say it is you (who are responsible). Prove to me (that it was not), otherwise I shall hang all three of you.' They said to him, 'O Caliph, we are poor men and strangers, we can do nothing. Even if you will hang us (we are) yours to command.'

570. Immediately he gave the order, saying, 'Go, take these men and hang them.' All three were taken below, the rope was made ready and the gallows prepared in order to hang them. Harun Rashid sent after the hangman in secret and said to him, 'Take all

şalbē rā gira. az dē čim, jilkēt darwēšā kama bar xô, dē hēm, nik ta rā birim. atô bibēža wān har sē mirôvā, “hung qurbānī vî faqīray bibin min hung ‘afō kirin.’”

571. Harsēk īnāna bar şalbē, rā girtin. hârôn ̄ašidî albîsê faqîrâ kira bar xô, aw čô xârê. wān har sē dizâ gôta ēk-u-dô, ‘aw širikê ma gôtî, “akar hungô bînina bar şalbē az dê šêm xô lê xilâs kayn.”’ ava dyâr nîa, dar kaft dirô.’ hâlan ēkî l wān harsêkâ gôtê, ‘yê’ hanê, aw mirôvê širikê ma.’ hardukê dîka tê fikirînê, gôtê, ‘wallâhî, râst tbêzî [râzdibêzî], ‘aynan awa.’

572. Awêt wê ̄axiftinêdâ, hind dît lâlî wârâ râ birî. şallâbî gôta wān harsêkâ, ‘hung qurbâni faqîrê hanê bibin min hung ‘afô kirin. warin dâ-ngô bama lâlî xalifay.’ xalifay či kir, hâlan čô, albîsê ̄fismî kira bar xô, čô, sar taxtê xô rû ništ. aw har sê diz birina lâlî. waxtê čôna wê darê hârôn ̄ašidî gôtê, ‘hung bô diziâ tkan?’

573. Waxtê dît, hârôn ̄ašid nâsiava, zânî kô širikê wâna. īnâ gôta hârôn ̄ašidî, ‘yâ xalîfa, hawja nîa am ču ifâda bidayn, janâbê ta p xô tzânit masala čiya.’ īnâ gôtê, ‘dê tâba kan, az dê bô-ngô ēk ô ma’âš va biřim, l xazînê hamô hayvê bičin, bu xô war girin, balê hakar az bizânim hung jârakâ dîka diziâ bikan mihaqqaq vê halê dê hungô şalb kam.’ harsêkâ tâba kir sar dastê wî.

574. Gâz kira qâzî, wazârat gâz kir, gâzî mu’âwinî, gâzî ma’môr markazî kir, gôtê, ‘min tvêt av mâla paydâ bîtava. ču čâra nîna.’ mu’âwinî gôtê, ‘amr ka.’ gal xô mu’âwin bira darê, p tinê gôtê, ‘av mâla yê lâlî sindôq-amînî, ammâ awwil daf’â nača mâlâ wî dâ ču šikâ bu xô nabat. awwil dê bêzima ta, “hara mâlâ min, kaſf bika, pâšî hara mâlâ qâzî, pâšî hara mâlâ ma’môr markazî, pâšî hara mâlâ sindôq-amînî.”’

575. ‘Ammâ dê či bêzîe? awwil hakô tô čoy, l dargay bida, akar gôt, “aw kia?” bêzê, “mu’âwina.” agar gôta ta, “ta či tvêt?” bêzê,

three men and hold them under the gallows. I shall go and put on dervish clothes, then I shall come and pass by you. You say to the three men, "If you pay homage to this poor man then I pardon you."

571. All three of them were brought to the gallows and held. Harun Rashid put on poor men's clothes and went below. The three thieves said to one another, 'That companion of ours said, "If they bring you to the gallows, I can free us from it." He is not to be seen and it turned out (to be) a lie.' Just then one of the three said to them, 'Yonder, that man is our companion.' The other two both looked at him and said, 'By God, you're right, it's the very man.'

572. They were talking in this way when they saw him pass by them. The hangman said to all three of them, 'If you pay homage to yonder poor man then I pardon you. Come, that I may take you before the Caliph.' What did the Caliph do but immediately go and don his official clothes and go and sit on his throne. All three thieves were brought before him. When they went there Harun Rashid said to them, 'Why do you commit thefts?'

573. When they saw him they recognized Harun Rashid and knew that he was their companion. So they said to Harun Rashid, 'O Caliph, there is no need for us to explain. Your Excellency knows yourself the fact of the matter.' Then he said to them, 'If you will repent I shall assign a salary to each one of you, which you can go and collect for yourselves every month from the treasury. But, if I learn that you are thieving again, in that case I shall certainly hang you.' All three repented at his hand.

574. He summoned the judge and the viziers and he summoned the police chief and the superintendent,¹ and told them, 'I want this money to be found. There is nothing else for it.' The police chief said, 'Yours to command.' He took the police chief outside with him and said to him alone, 'This money is with the cashier, but don't you go to his home in the first place, so that he should have no doubts for himself. First I shall say to you, "Go to my home and search, then go to the judge's home, then go to the police superintendent's home, then go to the cashier's home."

575. 'But what will you say to them? At first when you go, knock at the door and if they say, "Who is it?" say to them, "It is the police chief." If they say to you, "What do you want?" say, "I've come for the kerchief full of gold pieces which such-and-such a

"azē hātīma wē dasrōkā zērā yā şubay zū filān kasī īnāy." waxtē dāv ta hālan bīna, sar mēzē dā nē huzōriā majlisē."

576. Mu'āwin čōē, 1 dargay dā, gôtē, 'aw kīa?' gôt, 'azim, mu'āwin.' gôtē, 'ta či tvēt?' gôtē, 'azē hātīma wē dasrōkā zērā yā şubay zū filān kasī īnāy.' hālan īnā, dasrōk dastī nā. mu'āwin va gařyā, hāt bō majlisē. hārōn ūašidē ū ništia, wazārat yā ū ništia, qāzī ū ništia, midûrilmāl ū ništia. hālan aw dasrōkā zērā 1 sar mēzē dā nā.

577. Hākimī gôta mu'āwini, 'kuřē min, ta 1 kērē paydā kirin?' gôtē, '1 mālā sindōq-amīnī bōn.' hākimī gôta majlisē, 'hung pē šāhid bin.' hālan v ūe kir 1 dū sindōq-amīnī 1 hapsē, gôtī, 'bilā bēta dāirē, mihākimaya.' waxtē bira dāirē hākimī gôtē, 'kuřē min, atō bō či tgal hukmatā xō yē xāni? hukmat ta p xudān tkat, p žinva, p kuřva, p kičva, p xulāmva, p xidāmva, p albīsava, p arzāqva. bō či tō xīānatē tgal hukmatā xō tkay?'

578. Gôta qāzī, gôta wazāratē, gôta majlisē hamā, 'aw kasānē xāin bitin tgal hukmatā xō, jazāē wī čiya?' hamā qirār pē dā, 'balē, har kasakē xāin bit tgal hukmatā xō şalb dē čita sar.' īnā hākimī qirār pē dā, gôtī, 'harin, sindōq-amīnī biban, şalb kan.'

Gulēt ganimī yēt zēr

579. Az γulām bēžim: 1 zamānakī hākimak habō, galakē p-'adālat bō. awi či kirbō 1 dāirā xō, awi zangilak 1 ôdā xō dirist kirbō, zinjīrak vē ēxistbō, sarē zinjīrē bar bō darkē xārē nik nōbačī. har kasakē māramak habā sarē zinjīrē dā hižinīt, nakō nōbačī wa nakirbā kō bičita şilāl lālī hākimī. 1 bar hindē aw jaras dirist kirbō.

580. Rōžakē dangē jarasē hāt. hākimī gôta wazīrakē xō, 'hara xārē, bizāna aw kīa jarasē thižinīt.' wazīr ūa bō, čō xārē, waxtē sah

person brought early this morning." When they have given it to you, bring it immediately and put it on the table in the presence of the assembled company.'

576. The police chief went to them and knocked at the door. They said, 'Who is it?' He said, 'It's me, the police chief.' They said to him, 'What do you want?' He replied, 'I've come for the kerchief full of gold pieces which such-and-such a person brought early this morning.' Immediately they brought the kerchief and put it in his hands. The police chief returned and came into the assembly. Harun Rashid was seated and the viziers and the judge and the treasurer were seated there. Straightway he placed the kerchief full of gold on the table.

577. The ruler¹ said to the police chief, 'My son, where did you find them?' He replied, 'They were at the cashier's home.' The ruler said to the assembled company, 'You bear witness.' Immediately he sent after the cashier in prison and said, 'Let him come to the office for trial.' When he was taken to the office the ruler said to him, 'My son, why do you betray your own government? The government looks after you and your wife and your sons and daughters and your manservants and maidservants and provides your clothes and sustenance. Why do you act treacherously towards your own government?'

578. He said to the judge and the viziers and to all the assembled company, 'What is the punishment for people who betray their own government?' They all agreed, 'Yes, whoever betrays his own government deserves to be hanged.' So the ruler agreed and said, 'Go, take the cashier and hang him.'

Golden ears of corn

579. By your leave, I say: Once there was a ruler who was very just. What (do you think) he had done in his office? He had fixed a bell in his room and attached a chain to it and the end of the chain was out at the lower door by the sentry. Whatever person might have a desire, he would shake the end of the chain, lest the sentry should not allow him to go upstairs to the ruler. It was for this that he had fixed the bell.

580. One day the sound of the bell was heard. The ruler said to one of his viziers, 'Go down and find out who it is shaking the bell.' The vizier got up and went downstairs and when he looked

kirē dīt ēzyāyaka sarē xō yē hāvētia kalābā zinjirē. waxtē wazirē watuv dīt va gařyāva, zivirīava. hāt, gōta ḥākimī, gōtē, 'ḥākimī xōš bīt, ēzyāyakī sarē xō hāvētia [hāvētē] kalābā zinjirē.' ḥākimī gōtē, 'hara, bizāna, awī ēzyāy ma'lūm šolakā hay, bar hindē sarē xō yē hāvētia kalābā zinjirē.'

581. Waxtē wazir jārakā dīka hātav xārē ēzyāy čāv vē kaftin, ēzyā kafta ūkē. wazir l dū čō ḥatā čōna čyāy, dīt ēzyāy sarē xō bir t qurōmē dārēdā. sarē wī nāčita žōr. nabēža awī čēčikēt kiria, sarē wī māzin bī, qurōmē dārē yē vēk hātiava, sarē wī nāčita žōr. waxtē wazirē watuv dīt aw va gařyāva, čō māl, bivirak īnā, qurōmē dārē fira kir. ēzyā čō žōr ô hāta darē. waxtē ēzyāy dīt ūkā wī xōš bō, fira bō, ēzyā čōv žōr, dastikakē gulēt ganimī īnā darē yēt zēr, t dastē wazirē nā. awīš baxšišē wī bō, dāē.

582. Waxtē wazir va gařyāva čō lālī ḥākimī, aw dastikē gulēt ganimī dastē ḥākimī nā. ḥākimī gōta wazirē xō, 'ava l kērē das ta kaftin?' wazirē gōtē, 'ḥākimī xōš bīt, ava mārī dānav min. ḥāl ô masalē wī hō bō.' ḥākimī gōta wazirē xō, 'amin taxmīn tkir kasē l min 'adālattir nahātīna sar dinyāē, balē wa dyāra barī min ḥākimēt habīn l min 'adālattir. atō hara, albīsē darwēšā bika bar xō, bō xō hindak pārā biba, hara, bigařē l mamlakatā, l bāžarā, bizāna l zamānē kē ḥākimī gulēt ganimī bīna zēr. wa dyāra aw l min 'adālattir bīa.'

583. Wazirē wī ūkā bō, dastakē albīsē darwēšā kira bar xō, čō bō mamlakatā, bō bāžarā, pisŷār kir l kē bāžarī mirōvakē māzin haya. ēkī gōtē, 'l mūsilē mirōvakē hay, nāvē wī ahmada, mālā wī yā l filān mahalē, 'amrē wī gaštīa ūlāl ūlāl sālī.' wazir čō bō mūsilē, pisŷār kir mālā ahmadī, kuřē filān kasi, l kē mahalēya. ēkī gōtē, 'yā l filān mahalē.' dirhamak dāē, gōtē, 'wara, mālā wī nišā min bida.'

584. Kābrā tgal čō, čōna bar darkī, l dargay dā, gōtē, 'aw kīa?' awī gōtē, 'mēvanim.' hātin, dark bō va kir, kābrā čō ūlāl, dīt

he saw that it was a serpent that had thrust its head into the hook of the chain. When the vizier saw this he turned round and went back. He came and said to the ruler, 'May it please your Majesty, a serpent has thrust its head into the hook of the chain.' The ruler said to him, 'Go and find out (what is amiss). The serpent surely has some business and for that reason it has thrust its head into the hook of the chain.'

581. When the vizier came downstairs the next time the serpent caught sight of him and set out on its road. The vizier followed until they came to a mountain, where he saw that the serpent put its head into the hollow¹ of a tree. But its head would not go in. Would you believe it²—it had borne some young, its head had got bigger, the hollow of the tree had shrunk, and its head would not go in. When the vizier saw this he turned round, went home and brought an axe and widened the hollow of the tree. The serpent went in and came out (again). When the serpent saw that its path had been improved and widened it went inside, brought out a bunch of ears of corn made of gold and put them in the vizier's hand. This was a present for him, which it gave to him.

582. When the vizier returned he went to the ruler and put the bunch of ears of corn into the ruler's hand. The ruler said to his vizier, 'Where did these fall into your hands?' The vizier said, 'May it please your Majesty, the snake gave them to me. Its story was thus.' The ruler said to his vizier, 'I supposed that no persons more just than myself had ever been born, but evidently there have been rulers before me more just than I. You go and put on the clothes of dervishes, take a little money for yourself, go and wander about the countries and the towns and find out in the time of which ruler ears of corn turned to gold. He was evidently more just than I.'

583. His vizier rose and donned a suit of dervishes' clothes and went to the countries and the towns, asking in which town there was an old man. One said to him, 'In Mosul there is a man whose name is Ahmed, whose home is in such-and-such a quarter, and whose age has reached a hundred and forty years.' The vizier went to Mosul, and asked in which quarter was the home of Ahmed, the son of so-and-so. Someone told him, 'It is in such-and-such a quarter.' He gave him a dirhem and said to him, 'Come, point out his house to me.'

584. The fellow went with him and they went before a door, on which he knocked. (They) said to him, 'Who is it?' He replied, 'I

mirôvakê axtyâr yê t nâv nivînkâdâ, hindî biçûkakî yê lê hâtî. awî silâm kirê, p qâyma šyâ silâmâ wî lê war gîrit. inâ gôtê, 'tô p xér hâtî, wara, rû nê.' aw rû ništ, kâbrâe axtyâr gôta žinâ xô, 'râ ba, nivînakê bîna bô mîvânê ma, râ ûxa.'

585. Žinâ wî barîngâr bôc, gôtê, 'ma jê mîvânâ nîa, bilâ p xô biçina mîzgaftê.' kâbrây gôtê, 'hurmat, mîvân xér ô barakatin.' walhâsil, hâtâ bîa rôz vê şavê nanivistin, hindî žinâ wî şarî mîrê xô tkat ô xabarêt naxôš tbêzitê. mirôvaka hamô gâvê dâ l bar žinâ xô girît, hâtâ bîa rôz. çu ûkî l wân nanivistin l bar şarî.

586. Waxtê bîa sipêda mîvânî gôta kâbrây, gôtê, 'mâm, azê hâtîm bô suwâlakê.' kâbrây gôtê, 'bibêza, kasê mâmê xô.' mîvânî gôtê, 'mâm, azê hâtîm, qâsidê hâkimîma bô masalakâ hutuva.' kâbrâe axtyâr gôtê, 'ava t zamânê mindâ nabîa. min birâyakê dîka yê hay, p 'amr l min mâtîra. mälâ wî yâ l baydâ, nâvê wî sa'îda, mälâ wî yâ l filân mahalê, agar t zamânê wîdâ bît.' wazîrî rûxsatâ xô lê xast, çô bô baydâ.

587. Çô bô wê mahalê, pisyâr kir mälâ sa'îdî l kê darêya. biçûkaki gôtê, 'tgâl min wara, az dê nîşâ ta dam.' çôna bar darkê sa'îdî, darga qutâ. gôtê, 'aw kia?' gôtê, 'mîvânâ.' hâtîn, darga bô va kir. sar kaft, çô silâl, dît kô sa'îdê rû niştia l sar taxtî, rîdînâ wî nâvanâvaya. silâv kirê, silâv lê war girt, gôtê, 'tô p xér hâtî, karam ka, rû nê.' kâbrâ rû ništ, jîgarak dâe, marhabâ lê kir. wê şavê mîvânê wî bô. piçak žinkâ wî ahwantir bô. harâ xirâb bô tgâl, ammâ na wakô žinâ ahmadî bô. wê şavê p xô su'batâ xô kir hâtâ xawâ wân hât, nivistin.

588. Subay zû râ bônava, têstâ xô xâr, çâ xô va xâr, inâ gôtê, 'kasê mâmê xô, hâtînâ ta xêra.' gôtê, 'mâm, azê hâtîm bô masalakâ hutuva.' kâbrây gôtê, 'ava t zamânê mindâ nabîa, min bir nât, balê min birâyakê dî yê hay, nâvê wî karîma, mälâ wî yâ l basrâ, yâ

am a guest.' They came and opened the door for him, the fellow went upstairs and saw an old man in the middle of some bedding who had become almost like a child. He saluted him, but he could only acknowledge his salute with difficulty. So he said to him, 'You are welcome. Come and sit down.' He sat down and the old fellow said to his wife, 'Get up and bring some bedding for our guest and spread it out.'

585. His wife opposed him and told him, 'We have no room for guests; let them take themselves off to the mosque.' The fellow said to her, 'Wife, guests are a blessing.' In short, they did not sleep that night until the day dawned, his wife fought so much with her husband and said such unpleasant things to him. All the time the man was weeping on account of his wife, until the day dawned. No one of them slept, on account of the fighting.

586. When it was dawn the guest said to the fellow, 'Uncle, I have come (to ask) a question.' The fellow replied, 'Say on, cousin.'¹ The guest said, 'Uncle, I have come as the messenger of the ruler on such a matter.' The old fellow replied, 'This has not happened in my time. I have another brother who is older than I. His home is in Baghdad, his name is Said, and his home is in such-and-such a quarter. It may have happened in his time.' The vizier took his leave of him and went to Baghdad.

587. He went to that quarter and asked where the home of Said was. A child said to him, 'Come with me, I'll show you.' They went before Said's door and he knocked on the door. They said to him, 'Who is it?' He replied, 'It is a guest.' They came and opened the door for him. He mounted, went upstairs and saw that Said was sitting on a dais and that his beard was half-and-half. He saluted him and Said acknowledged his salute and said to him, 'You are welcome. Please take a seat.' The fellow sat down and he gave him a cigarette and was friendly with him. That night he was his guest. His wife was just a little better. She was still bad with him, but she was not like Ahmed's wife. That night they carried on their conversation until they were tired and slept.

588. Early in the morning they rose, ate their meal and drank their tea, then he said to him, 'Cousin, it is well that you came.' He told him, 'Uncle, I have come on such a matter.' The fellow said to him, 'This has not happened in my time, that I can remember, but I have another brother, whose name is Kerim. His home is in Basra, in such-and-such a quarter, his shop is in such-

I filān maḥalē, dikānā wī yā I filān qaysariē, bazzāza, p 'amr aw I ma hardukā māstira, akar t zamānē wīdā bīt, naxō min nabīstīa.' șubay zū ūxsatā xô, xātirā xô lē xāst, čô bô basrā.

589. Pisyār kir dikānā karīmī, kuřē filān kasī, I kērēya. ēkī gôtē, 'tḡal min wara, az dē nišā ta dam.' tgal čô, čōna barē dikānā wī, dīt kābrā yē I sar taxtakī ū ništī, ūdīnā wī yā ūša. silām kirē, silām lē war girt, gôtē, 'tōyī karīm, kuřē filān kasī?' gôtē, 'balē, azim.' gôtē, 'zā, az mēvānē tama.' gôtē, 'ahlan wa sahlan, sar čāvā, karam ka, ū nē.'

590. Waxtē ū ništī marḥabā lē kir, jīgarak bô bar dāē, t dastī nā, gāzī čāčī kir, *čāyak bô inā, gôtē, 'galak p xēr hāti.' ū ništīn ḥatā bô hēvārī. karīmī gôtē, 'karam ka, dā bičīna māl.' waxtē čōna māl dīt ôdakā muntazam, ū ništīn harduk sar taxtā. hind dīt žinak hāt, miqālakē āgīrī bô wān inā ô har yēkē *nārgīlak [nāngīrak] bô inā, har yēkē finjānakā qahwē bô inā, ya'nī gala(k) xizmat lē kir ḥatā waxtē šīvē, šīv bô inā. harduk šīvā xô xār, wē žinē masīn bô inā, dastēt hardukā ūštin, xāwlī dāvē.

591. ḥatākō waxtē nivistinē bu xô suḥbat kir, ḥatā sa'at dahē šavē, pāšī karīmī gōta žinā xô, 'av šava mēvānakē 'azīz ma yē hay. ū ba, hara, šiftiakē bāš bô ma bīna dā bixōyn.' žinā wī ū bô, čô tabaqā sarī, šiftiak inā, dā nā lālī wān. mērē wē hō giviši, gôtē, 'av šiftia yē xirāba, hara, vī bibava, ēkē dīka bīna, ava yē xirāba.' žinaka ū bô, čô, aw birava, ēkē dīka inā.

592. Awīš sah kir, gôtē, 'avaš nagahištīa, hara, bibava, ēkē dīka bīna.' walḥāsil, čār pēn̄j daf'akā žinaka hāt ô čô—žinaka yā p-ḥamla bô—ḥatā natījāy šiftiak inā, mērē wē gôtē, 'hurmat, av šiftia yē bāša, bô ma biškīna, čē bikā, dā bixōyn.' žinaka ū bô, kērik inā, šiftī hamō kira kūzū ô čē kir, kira sēnīkēdā w 1 bar mērē xô *w mēvānē xô dā nā, ḥatā hardukā šiftiē xōš xār.

and-such a market, he is a draper, and he is older than both of us. It may have happened in his time, otherwise I haven't heard of it.' Early in the morning he took his leave, bade him farewell¹ and went to Basra.

589. He asked where the shop of Kerim, the son of such-and-such a person, was. Someone said to him, 'Come with me, I'll show you.' He went with him and they went before his shop and saw a fellow, sitting on a chair, whose beard was black. He saluted him, and he acknowledged his salute, then he said to him, 'Are you Kerim, the son of such-and-such a person?' He replied, 'Yes, I am.' He said, 'Well, I am your guest.' He said to him, 'Welcome, upon (my) eyes. Be so good as to take a seat.'

590. When he sat down he was friendly with him, lit a cigarette for him and put it in his hand, called the tea-seller and brought a (glass of) tea for him, and said to him, 'You are very welcome.' They sat until it became evening. Kerim said to him, 'Pray let us go home.' When they went home he saw a well-kept room and they both sat on chairs. Then he saw a woman come, bringing a lighted brazier for them and a water-pipe each, and bringing a cup of coffee for each of them, in other words waiting on them well until, at supper-time, she brought supper for them. They both ate their supper and the woman brought a pitcher for them and washed the hands of both of them and gave them a towel.

591. Until it was time to sleep they conversed between themselves, until ten o'clock at night, then Kerim said to his wife, 'Tonight we have a dear guest. Get up and go and bring us a good water-melon to eat.' His wife got up, went to the upper storey, brought a water-melon and put it down by them. Her husband pressed it, like this, and said to her, 'This water-melon is a bad one. Go, take this back and bring another one—this is a bad one.' The wife got up, went and took that one back and brought another one.

592. He examined that too and said to her, 'This isn't ripe either. Go, take it back and bring another one.' In short, the wife came and went four or five times—the wife was pregnant (moreover)—until in the end she brought a water-melon and her husband said to her, 'Wife, this water-melon is a good one. Break it for us and prepare it for us to eat.' The wife got up, brought a knife, cut the whole water-melon into slices and prepared it, put it on a tray and placed it before her husband and his guest and they both ate the nice water-melon.

593. Hātin dā nivin, īnā karīmī gōta mēvānē xô, gōtē, ‘kasē māmē xô, hātinā ta bô lēra xēra.’ īnā mēvānī gōtē, ‘mām, aw masalā kô az bô hātīm min l bir kirava.’ karīmī gōtē, ‘bô či ta l bir kir?’ gōtē, ‘min pisyār kir, l kî mamlakatî mirôvakē p-‘amr haya, gōta min, l mûsilē ēkē hay, nāvē wî aḥmada.’

594. ‘Waxtē az čōma mālā wî hakō min dît haqiqatan yē p-‘amr bô ô hindî bičükakî yê lê hātî. amin suwâlā xô bô gôt, gôta min, “t zamānē mindā nabîa. min birâyakê dîka yê hay, nāvē wî sa‘îda, yê l baydâ. hara, suwâlā wî ka, aw l min māstira.” waxtē az hâtimâ lâlî sa‘îdî ô min dît aw jahâltir bô l aḥmadî min masalâ xô bô wiš gôt. gôta min, “t zamānē mindā nabîa. ma birâyakê dîka yê hay, nâvē wî karîma, p ‘amr l ma hardukâ māstira, mālâ wî yâ l basrâ, filân mahalê.”’

595. ‘Waxtē az hâtimâ lâlî ta w min tô dîti, alḥamdlillâ, atô hakô kuře wānî.’ īnâ karîm pê kanî, gôtê, ‘atô bîa mēvâne aḥmadi l mûsilê?’ gôtê, ‘balê, az šavakê mēvâne wî bôm.’ gôtê, ‘mâbaynâ wî ô žinâ wî čituv bô?’ gôtê, ‘čituv bô! az wê šavê nanivistim hâta bîa ūz. žinâ wî har jîvîn tdânê, aḥmad har dâ girît. ãxir lâlî wiš az hâtimâ lâlî sa‘îdî l baydâ. žinkâ wî pičak ahwantir bô, ammâ sa‘id l wî jahâltir bô.’

596. Tbêžitê, ‘čand daf’â žinâ min čô, šiftî īnâ?’ tbêžitê, ‘čâr, pênj daf’akâ.’ tbêžitê, ‘wallâhî, l wî šiftîay zyatir ma nîna. čand daf’â hât ô čô, xô l min ‘ejîz kir?’ tbêžitê, ‘naxêr.’ tbêžitê, ‘awêt axtyâr bîn, žinkêt wân t xirâ(b) bin tgâl wân.’ vêjâ wazîr tbêžitê, ‘azê hâtîm bô masalakâ hutuva. aw t zamâne kî hâkimidâ bîa gulêt ganimî bîna zêr? dyâra aw hâkim yê p-‘adâlat bîa.’

597. Karîmî gôtê, ‘ava na masalâ hâkimî bô.’ gôtê, ‘dô birâ habôn, ēkê p žin ô p mâl bô, ēkê salt bô. hardukiš falâh bôn. jôxînêt wân taništ yêk bôn, bu xô nôbat tgirt. awwilî nôbatâ birâe mâzin bô, birâe gička nivistbô. birâe mâzin tê fikiria jôxînâ xô, wî p xô gôtav xô, “az dê či l hinda ganimay kam?” gôtî, “birâe minê salta, dê bu xô žinê īnit, dê bu xô mâlê kat. amin mâlâ xô yâ

593. They came to sleep, then Kerim said to his guest, 'Cousin, it is good that you came here.' Then the guest replied, 'Uncle, I have forgotten the matter about which I came.' Kerim said to him, 'Why have you forgotten it?' He said to him, 'I asked in which country there was an aged man and I was told there was one in Mosul, whose name was Ahmed.'

594. 'When I went to his house and saw him, he was truly aged and had become almost like a child. I asked him my question and he said to me, "It has not happened in my time. I have another brother, whose name is Said, in Baghdad. Go and ask him. He is older than I." When I came to Said and saw that he seemed younger than Ahmed I told him my business too. He said to me, "It has not happened in my time. We have another brother, whose name is Kerim, older than both of us. His home is in Basra, in such-and-such a quarter."

595. 'When I came to you and saw you, praise God, you are like their son.' Then Kerim laughed and said to him, 'Have you been Ahmed's guest in Mosul?' He replied, 'Yes, I was his guest for one night.' He said, 'How was it between him and his wife?' He said, 'How was it! I didn't sleep that night until morning. His wife kept abusing him and Ahmed wept all the time. In the end I came from him to Said in Baghdad. His wife was a little better, but Said seemed younger than (Ahmed).'

596. (Kerim) said to him, 'How many times did my wife go and bring a water-melon?' He told him, 'Four or five times.' He said to him, 'By God, we have no water-melons other than these. However many times she came and went, did she get annoyed with me?' He replied, 'No.' He said to him, 'They have grown old (because) their wives behave badly towards them.' Then the vizier said to him, 'I have come for such a matter. In the time of which ruler has it happened that ears of corn have turned to gold? Evidently that ruler was a just one.'

597. Kerim told him, 'This was no matter of a ruler.' He said, 'There were once two brothers, one with a wife and family and one a bachelor. They were both husbandmen. Their threshing-floors were next to each other and they used to guard them themselves. First it was the turn of the elder brother and the younger brother had gone to sleep. The elder brother considered his threshing-floor and said to himself, "What shall I do with so much wheat?" He said, "My brother is unmarried, he will take a wife for himself and

hay, birāē min masraf tvēt." awī či kir, ḥatā nōbatā wī xilās bō awī ganimē xô hāvēta sar ganimē birāē xô.'

598. 'Nōbatā wī xilās bō, gāzī birāē xô kir, gōtē, "birā, rā ba, az dē p xô pičak nivim." aw nivist, birāē gičkatirē rā bō. waxtē tē fikiria jōxinā xô gōtī, "az dē či l hindā ganimay kam? birāē min xudān māla, xudān mēvāna, azē saltim. amin rōžē sē čār dirham habin basa." rā bō, ganimē xô, nīvak, hāvēta sar ganimē birāē xô.'

599. 'Ḥatā bīa fajr, gāzī birāē xô kir, gōtē, "birā, rā ba, dā bičin, nivēžēt xô bikayn, dinyā rōža.' harduk rā bōn, čōna sar āvē. pāna dilē wān tgal yēkē sāylam bō. ḥabbil'ālamīn amr kir, "hakō hung 'abd bin, dilē-ngō tgal yēk ē sāylam bīt, az ḥabē-ngōma." irādā wī şādir bō, jōxinēt hardukā bōna zēř.' karīmī gōta wazīrī, gōtē, 'kasē māmē xô, av masala yā hō bō.'

Xāīn ô Xudē

600. HĀKIMAK habō, darwēšak habō t zamānē wī hākimidā. hamō rōžē dā čita lālī hākimī, dā bēžitē, 'hākimī xōš bīt, tō bida min, az dē dama xāīnī, xāīn ô xudē.' hamō rōžē hākim dā zēřakī data darwēši. darwēš dā či kat, dā čit, wī zēři data faqīrakī. faqīrī gōta darwēši, gōtē, 'atō hamō rōžē vī zēřay li kērē tīnī?' darwēši gōtē, 'haqē ta čiya?' faqīrī gōtē, 'az ḥaz kam bizānim.' darwēši gōtē, 'az lālī hākimī tīnim.'

601. Rōžakē awī faqīrī či kir, mēvānī darwēši kir, rā bō, tažī nāv zādī sīr kir. barī zād xārinē faqīr čō lālī hākimī, gōta hākimī, 'hākimī xōš bīt, atō bō či wī zēři tdaya darwēši? aw tčit, āraqē pē va txōt, tbēžita xalkī, "hākimī bēn l davī tēt, davē wī yē ganīa.'" va gařyā, hātava, faqīr. darwēši xārinā xô xār, bō wa'dē wī, čōv lālī hākimī, gōtē, 'hākimī xōš bīt, tō bida min, az dē dama xāīnī, xāīn ô xudē.'

make himself a home, (but) my brother needs (money for these) expenses." What did he do? Until his turn was finished he threw (most of) his own wheat onto his brother's wheat.'

598. 'His turn finished and he called his brother, saying, "Brother, get up. I, for my part, shall sleep a little." He went to sleep and the younger brother got up. When he considered his threshing-floor he said, "What shall I do with so much wheat? My brother has a home and guests (to cater for) and I am unmarried. If I have three or four dirhems a day it is enough." He got up and threw a half of his wheat onto his brother's wheat.'

599. 'When dawn broke he called his brother, saying, "Brother, get up, let us go and say our prayers, for it is daytime." They both rose and went to perform their ablutions. Now their hearts were pure towards one another. God said, "When you worship me, and your hearts are pure towards one another, I am your Lord." His will was done and (the wheat on) both their threshing-floors turned to gold.' Kerim said to the vizier, 'Cousin, this was how this matter was.'

The deceiver and God

600. ONCE there was a ruler and in the time of that ruler there was a dervish. Every day he would go to the ruler and say to him, 'May it please your Majesty, you give to me (and, if) I give to a deceiver, (then it is between) the deceiver and God.' Every day the ruler would give the dervish a piece of gold. What did the dervish do but go and give the gold to a poor man. The poor man said to the dervish, 'Where do you get this piece of gold from every day?' The dervish said to him, 'What is it to you?' The poor man replied, 'I would like to know.' The dervish told him, 'I bring it from the ruler.'

601. One day what did the poor man do but entertain the dervish (at table). He got up and filled the food with garlic. Before eating, the poor man went to the ruler and said to him, 'May it please your Majesty, why do you give that gold to the dervish? He goes and drinks arrack with it and tells people, "The ruler's breath smells, his mouth is foul.'" Then the poor man turned and came back. The dervish ate his food, then it was his appointed time, so he went to the ruler and said to him, 'May it please your Majesty, you give to me and, if I give to a deceiver, then it is between the deceiver and God.'

602. Hākimī gōtē, 'pičak hēva wara, min gu lē nīa.' ma'lūma darwēšī sīr xārbō lālī faqīrī. pičakā dī wēvatir čō, dīsā gōtē, 'hākimī xōš bīt, tō bida min, az dē dama xāinī, xāin ô xudē.' jārakā dīka hākimī gōtē, 'hēva wara, min gu lē nīa,' hātā darwēš nēzikī hākimī bō. darwēšī dastē xō p davē xōva nā. bar či wa kir, sīr xārbō, dā bēn načita hākimī.

603. Hākimī I dilē xō či gōt, gōtī, 'waya hakō faqīrī gōtīa min.' hākim lē γazab čō, kāyazak bō darwēšī nivīsī, gōtē, 'hara, vē kāyazē taslimī filān wazirī bika.' I kāyazēdā nivīsī, 'har waxtakē xudānē vē kāyazē gašta lālī ta hālan bihāvēža [pāvēža] makīnē, bigurō.' kāyaz qapāt kir, imzā xō lē dā, muhrā xō lē dā, t dastē darwēšī nā. darwēš čō kō dē kāyazē bat bō wazirī.

604. Tē tfikirītē kō faqīr yē I sar ūkē. faqīrī gōtē, 'pā, ta avrō zēñ naynāya?' darwēšī gōtē, 'avrōka kāyazakā dāyav min bō wazirī.' faqīrī gōtē, 'kāyazē bidav min, az dē bō bam.' darwēšī gōtē, 'wa'da wa bīt, har tištakē wazirī dā min, az bō ta bīnim.' faqīrī gōtē, 'mādam waya kāyazē bidav min.' darwēšī gōtē, 'hā, bigira, ava kāyaz bō ta. hara, bida filān wazirī.'

605. Faqīrī kāyaz lē war girt, čō bar darkē wazirī, darga qutā. xizmačī hāta darē, sah tkatē kō mirōvakē I bar darkī ū wastāy, kāyazakā t dastidā. xizmačī kāyaz lē war girt, bir, t dastē wazirī nā. waxtē wazirī va xundava gāz kir, 'xudānē kāyazē bō min bīnina lēra.' waxtē xudānē kāyazē bira lālī wī wazirī gāzī sē čār šurtiā kir, gōtē, 'bihāvēna makīnē.' hālan hāvēta makīnē.

606. Řōzā pāstir (şubatirā) I wa'dē xō darwēš čōv lālī hākimī, gōtē, 'allāh dōst, hākimī xōš bīt, tō bida min, az dē dama xāinī, xāin ô xudē.' hākimī mā, tē fikirī, darwēš hātava. īnā hākimī gōtē, 'bāba darwēš, aw kāyazā dihū min bō ta nivīsī, baya lālī wazirī, ata či lē kir?' gōtē, 'hākimī xōš bīt, aw pārēt barī nōka ta dāna min har watuv dā bam, dastē faqīrakī nēm.'

602. The ruler said to him, 'Come a bit nearer, I can't hear.' Now, of course, the dervish had eaten garlic at the poor man's house. He went a little further and again said to him, 'May it please your Majesty, you give to me and, if I give to a deceiver, then it is between the deceiver and God.' Again the ruler said to him, 'Come nearer, I can't hear,' until the dervish approached the ruler. The dervish placed his hand over his mouth. Why did he do so? So that the smell should not reach the ruler, as he had eaten garlic.

603. What did the ruler say in his heart but, 'It is as the poor man has told me.' The ruler was angry with him, (so) he wrote a letter for the dervish and told him, 'Go, present this letter to such-and-such a vizier.' In the letter he wrote, 'As soon as the bearer of this letter reaches you, fling him into the machine immediately and slay him.' He shut the letter, signed it, sealed it and gave it to the dervish. The dervish went off to take the letter to the vizier.

604. He saw that the poor man was on the road. The poor man said to him, 'Why, haven't you brought any gold today?' The dervish told him, 'Today he has given me a letter for the vizier.' The poor man said to him, 'Give me the letter, I'll take it for him.' The dervish replied, 'I promise this, that whatever the vizier gives me I'll bring for you.' The poor man said to him, 'In that case (just) give me the letter.' The dervish said to him, 'Hey, take it; here's the letter for you. Go and give it to such-and-such a vizier.'

605. The poor man took the letter from him, went to the door of the vizier and knocked at the door. A servant came out and saw that there was a man sitting before the door with a letter in his hand. The servant took the letter from him, took it and gave it to the vizier. When the vizier read it he called, 'Bring the bearer of the letter to me here.' When the bearer of the letter was brought to him the vizier called three or four policemen and said to them, 'Throw him into the machine.' He was thrown into the machine immediately.

606. The next day the dervish went to the ruler at his appointed time and said to him, 'God (is our) friend. May it please your Majesty, you give to me and, if I give to a deceiver, then it is between the deceiver and God.' The ruler was baffled when he saw that the dervish had returned. Then the ruler said to him, 'Father dervish, what did you do with that letter I wrote for you yesterday to take to the vizier?' The dervish told him, 'May it please your Majesty, the monies which you used previously to give to me, I would take and give them, as they were, to a poor man.'

607. 'Aw kāyazā dihūš min birī, aw faqīr hāta barā min, gōta min, "ta avrō či ināya lālī hākimī?" min gōtē, "avrō kāyazakā dāyav min bō wazirī, min či inā lālī wazirī dē dama ta." faqīrī gōta min, "akar dē čākiē kay, tō kāyazē bidav min, az dē bō wazirī bam." miniš kāyaz dāvē w čō. min naditīava hatā nōka.' hākimī gōta darwēšī, 'aw kī faqīra, nāvē wī čiya?' darwēšī gōtē, 'filān kasa.'

608. Hākimī gōta darwēšī, 'ata bō čī dihūka, waxtē tō hātiā lālī min, ta davē xō girt?' gōtē, 'hākimī xōš bīt, wī faqīrī mēvānī min kirbō. vējā sīr kirbō t nāv xārinēdā. vējā ta amr kir, "wara pēš," miniš davē xō girt. min gōt, dā bēn nahēta ta.' hākimī gōtē, 'pā, barī ta faqīr hāta lālī min, gōta min, "atō bō čī wān pārā daya darwēšī? aw čīt, āraqē pē va txōt, šolēt xirāb pē tkat ô tbēžita xalkī, 'hākimī bēn l davī tēt.' '''

609. Inā darwēšī gōtē, 'hākimī xōš bīt, aw zēřē (kō) ta tdā min hamō ūzē 'aynī wī zēřī dā čim, har watuv kama dastē faqīridā. min tgōtī, "xudān 'ayāla, bilā bō wī bīt." inā hākimī gōtē, 'pā, ta l bar sīrē dastē xō p davē xōva nā, dā bēn nahēta min?' inā darwēšī gōtē, 'balē.' inā hākimī gōtē, 'kuřē min, faqīraka gašta haqē xō. mādam yē xāin bō, xāin har p xō dē pēdā kavīt.'

Makrēt žinā

610. MIRÔVAK habō, mirôvak. waxtē nivēž tkir dā bu xō dastē xō ūzē girīt, bu xō di'ā l xudē txāstin, ya'nī ūzē lē tkirin. žinā wī gōtē, 'atō bu xō či di'ā tkay?' kābrāy gōta žinā xō, 'az bu xō hīvē l xudē txāzim kō dā gunahēt min l min xōš bibit.' žinā wī gōtē, 'atō bu xō di'ā nākay, "yā ūzē, tō min l makrēt žinā pārēzī"?' kābrāy gōta žinā xō, 'mā, žinā makr hana?' žinakē t dilē xōdā gōta kābrāy, 'tō qurbānē sarē min bī hatā az haqē ta dama ta, hatā az makrē žinā nīšā ta bidam.'

611. Mirôvaka fallāh bō, bu xō jōt-ô-gā tkir. şubay zū ūzē bō, čō

607. 'Yesterday's letter I also took, and the poor man came up to me and said to me, "What have you brought from the ruler today?" I told him, "Today he has given me a letter for the vizier, and I'll give you whatever I get from the vizier." The poor man said to me, "If you will do (me) a favour, give me the letter and I'll take it for the vizier." So I gave him the letter and went. I haven't seen him again since.' The ruler said to the dervish, 'What poor man is that, what is his name?' The dervish told him, 'It is such-and-such a person.'

608. The ruler said to the dervish, 'Why did you cover your mouth yesterday when you came to me?' He told him, 'May it please your Majesty, that poor man had entertained me. But he had put garlic into the food. Then you commanded me, "Come forward," and I covered my mouth. I said (to myself), the smell must not reach you.' The ruler said to him, 'Well, the poor man came to me before you and said to me, "Why do you give those monies to the dervish? He goes and drinks arrack with it, does evil things with it, and tells people, 'The ruler's breath smells.' "'

609. Then the dervish said to him, 'May it please your Majesty, that gold which you used to give me, every day I would go and put that very piece of gold into the poor man's hand. I used to say, "He has a family, so let him have it."' Then the ruler said to him, 'Was it on account of the garlic then that you put your hand over your mouth, so that the smell should not reach me?' The dervish said, 'Yes.' Then the ruler said to him, 'My son, the poor man has got his deserts. Since he was deceitful, the deceiver will be destroyed by himself.'

The wiles of women

610. ONCE there was a man. Whenever he prayed he would lift up his hands and make supplication to God for himself, that is he would beseech Him. His wife said to him, 'What do you pray for yourself?' The fellow told his wife, 'I ask God that He may forgive me my sins.' His wife said to him, 'Don't you pray for yourself, "O my Lord, preserve me from the wiles of women"?' The fellow said to his wife, 'Why, do women have wiles?' The wife said to the fellow, in her heart, 'You'll remember this by the time I pay you back, and show you the wiles of women!'

611. The man was a husbandman and used to plough for himself.

sar šolâ xô. žinâ wî či kir, gâzî čâr pêñ bičûkakâ kir, ēk ô dirham dâe, gôtë, 'hung harin, bô min pâzda bîst mäsiä bînin.' aw bičûk čôn, hindak mäsi bô inân. wê žinê gôta bičûkâ, 'ava ēk ô dirhamê dî bô hungô. av šava harin l filân zavîe—şubay mérê min dê jôt kat —vân mäsiä bibana wê zavîe, bin äxê binên, dôâ lêra, sêâ l dirâhanê, čârâ l dirâhanê, ēkê l dirâhanê, äxê râ dana sarê. waxtê hungô va šârtin warinava, lê bigařen.'

612. Subatirâ mérê wê têšta xô xâr, har wakô järâ čôv sar kasâbatâ xô, čô 'âqâri, čô 'aynî wê zavîe, jôtë xô girê dâ, das hâvëta hinjâri. awi dô sê xatak inân ô birin, awi dit hindak mäsi dar kaftin tgal gâsinî bin äxê. hâtâ bô hêvâri awi kômakâ mäsiä xiř va kirin ô ta'ajib mä. gôtî, 'yâ rabbî, l vî dêmav av mäsiä či tkan lêra? ču järâ min nabistâ mäsi l dêmî habin.' awi hamô xiř va kirin, hêvâri birinava, gôta žinâ xô, 'vân mäsiä şubay bô ma čê bika bô šivê.' žinê gôtë, 'bilâ.'

613. Subatirâ žinê či kir, aw mäsi hamô birin, hâvëtina t kôrkakêdâ, äx râ dâ sarê. râ bô, či kir, nîsk lê nâ bô šivê. hêvâri mérê wê hâtava, žinakê laganakâ nîskê tgal sê čâr nânakâ birin, l bar dâ nân. mérê wê gôtë, 'ava čiya ta lê nây?' gôtë, 'ava nîska min lê nây.' gôtë, 'pâ, kânê aw mäsiët dihû min inây l 'âqâri?' žinaka či kir, hâlan râ bô, dar kaft, kira hawâr, gôtî, 'bô xâtirâ xudê, warin. mérê vê žinê yê dîn bî.'

614. Jîrân hâtin, şurta hât, ma'môr markaz hât, maxlôq tê qawšî, xalkî gôtë, 'ava či bia?' žinakê gôta maxlôqî, 'harin, suwâlâ mérê min bika, kâ bizânin či tbêzit.' waxtê maxlôqî suwâlâ mérê wê kir gôtë, 'ta čiya?' gôtë, 'az xulâm, min ču nîa. min dihûka hindak mäsi l 'âqâri inânava, min gôtë, "bô ma bika šiv bô şubay." gôta min, "bilâ." nôka az têmava, laganakâ nîskê tînît, barâ min dâ tnêt.' maxlôqî gôtî, 'žinaka yâ haqa. av mirôva yê dîn bî.'

Early in the morning he got up and went to his work. What did the wife do but call four or five children, give them each a dirhem and say to them, 'Go and bring me fifteen or twenty fish.' The children went and brought her some fish. The woman said to the children, 'Here is another dirhem each for you. Tonight go into such-and-such a field—tomorrow my husband will plough it—take these fish to that field and put them under the earth—two here, three there, four yonder, one yonder—and put the earth back over them. When you have hidden them come back and leave them.'

612. The next day her husband ate his breakfast and, just as before, went to his work. He went into the open country, to that very field, harnessed his team and put his hand to the plough. He made two or three furrows, then he saw that a number of fish came out of the earth with the ploughshare. By evening he had collected quite a pile of fish and was amazed. He said, 'O my Lord, what are these fish doing here in this dry land? I have never heard of fish being in dry land.' He collected them all up and at evening he took them back and said to his wife, 'Prepare these fish for supper for us tomorrow.' His wife said to him, 'So be it.'

613. The next day what did the woman do but take all those fish and throw them into a pit and cover them with earth. She got up, and what did she do but cook lentils for supper. In the evening her husband returned and the woman took a basin of lentils with three or four pieces of bread and placed them before him. Her husband said to her, 'What's this you've cooked?' She replied, 'This is lentils that I've cooked.' He said to her, 'Well, where are those fish that I brought from the open country yesterday?' What did the wife do but get up immediately and go out and begin to shout, 'For God's sake, come. My husband has gone mad.'

614. The neighbours came and the police came and the Superintendent of Police came and people crowded round and said to her, 'What has happened?' The woman said to the people, 'Go and ask my husband and see what he says.' When the people asked her husband they said, 'What's the matter with you?' He replied, 'By your leave, there's nothing the matter with me. Yesterday I brought a few fish back from the open country and told her, "Make supper for us tomorrow (with them)." She said to me, "So be it." Now I come back and she brings a basin of lentils and puts them in front of me.' The people said, 'The woman is right. This man has gone mad.'

615. Ma'môr markazî milêt wî girê dân, bir, haps kir. wê şavê mā t hapsedâ. şubay zû žinâ wî çô, têşt bô bir, gôta mérê xô, 'ci tbêzî, žinâ makr hana yân nîna? tô 'aqil bî?' mirôvakay gôta žinâ xô, gôtê, 'hurmat, min tôbaya. avrô pâš waxtê az bu xô di'â bikam awwil tbêzim, "yâ fâbbî, tô min l makrêt žinâ pârêzî." žinakê 'arzihâlak dâ hâkimî, gôtê, 'mérê wê žinê yê čê bîava, bar da.' mirôvaka bar dâva.

Hâkimê anglêz

616. WAXTÊ irâq t dastê anglêzidâ hâkimakê anglêzî l mûsil bô. rôžakê mayraba, hammâlak l bâzar tçit, dâ čita mälâ xô, tbînît kô jantak yâ l barê dikânakê, dikân yâ qapât-kiria. hammâli das dâ jantê, hal girt, birava. awî nazânî ci têdâya. l dilê xô gôtî, 'az dê vê jantê bam, yâ bê-xudâna, az dê bam bô kuře xô, bu xô tiştî bikatê hakô čita maktabê.' janta bira mälâ xô, dâ nâ.

617. Subatirâ dalâli kira hawâr, 'jantak yâ bazir bî, sî hizâr rûpî yêt têdâ. haçîe dîtbitava sê hizâr rûpî baxşış halâl bô wî.' hammâlakay ci kir, aw janta fâsan hal girt, bira lâlî hâkimî, gôtê, 'sâhib, hâl masala yâ hôya.' hâkimî gâzî xudâni kir, gôtê, 'wara, ava jantâ taya?' xudâni gôtê, 'balê, yâ mina.' hâkimî gôtê, 'čand pâra têdâna?' gôtî, 'sîh ô sê hizâr rûpî yêt têdâ.'

618. Hâkimî gôta hammâli, 'kuře min, čand pâra vê jantêdâna?' hammâli gôtî, 'wallâhî, sâhib, min va nakirîava, az nizânîm čand têdâna, balê dalâli tkira hawâr, 'jantakâ bazir bî, sî hizâr rûpî têdâ, haçîe bînitava sê hizâr rûpî halâl bô wî.' min ci gôt, min gôtî, 'sê hizâr rûpiët halâl çêtirin l wâ sî hizâr rûpiët harâm.' hâkimî janta va kirava, hižmärtin, dar kaftin sî hizâr.

619. Gôta hammâli, 'tô ci dînî?' gôtê, 'az bisilmânim.' gôtê, 'ta sâhid hana?' gôtê, 'balê.' gôtê, 'hara, bîna malâyakî tgal sê sâhidâ.' hammâl çô, malâyak ïnâ tgal sê sâhidâ. hâkimî gôta malây, gôta wâ

615. The Superintendent of Police tied his arms, took him and imprisoned him. That night he stayed in prison. Early in the morning his wife went and took him breakfast and said to her husband, 'What do you say, have women any wiles, or not? Have you come to your senses?' The man said to his wife, 'Wife, I repent. After today, when I pray for myself, first I shall say, "O my Lord, preserve me from the wiles of women."' The woman gave a petition to the judge, saying, 'My husband has recovered, (so) release him.' The man was set free again.

The British judge

616. WHEN Iraq was in the hands of the British there was a British judge in Mosul. One day at sunset a porter was going through the town on his way home when he saw a satchel in front of a shop, which was shut. The porter put his hand to the satchel, picked it up and took it off. He did not know what was in it. He said to himself, 'I shall take this satchel, as it is ownerless, I shall take it for my son to put his things in when he goes to school.' He took the satchel home and put it down.

617. The next day the crier shouted, 'A satchel has been lost with thirty thousand rupees in it. Three thousand rupees reward for whoever may have found it.' What did the porter do but immediately take up the satchel and take it to the judge, saying, 'Sahib, the story is thus.' The judge summoned the owner, saying to him, 'Come, is this your satchel?' The owner replied, 'Yes, it is mine.' The judge said to him, 'How much money is there in it?' He replied, 'There are thirty-three thousand rupees in it.'

618. The judge said to the porter, 'My son, how much money is there in this satchel?' The porter said, 'By God, Sahib, I didn't open it. I don't know how much there is in it, but the crier shouted, "A satchel has been lost with thirty thousand rupees in it. Three thousand rupees reward for whoever finds it." What did I say? I said, "Three thousand rupees honestly come by are better than thirty thousand rupees ill-gotten."' The judge opened the satchel, counted (the money), and it turned out to be thirty thousand.

619. He said to the porter, 'Of what faith are you?' He told him, 'I am a Muslim.' He said, 'Have you witnesses?' He said, 'Yes.' He told him, 'Go and bring a mullah with three witnesses.' The porter went and brought a mullah with three witnesses. The judge

har sē šāhidā, 'hung vī mirôvay tnâsin?' gôtē, 'balê.' gôtē, 'warin, sûnd bixûnin p qur'ânê.' malây tgal har sē šâhidâ p qur'ânê sûnd xâr, 'av mirôva bisilmâna.' gôtê, 'hung harinava.' aw izn dân.

620. Gâzî xudânê pârâ kir, gôtê, 'atô sar či dinî?' gôtê, 'az falama.' gôtê, 'hara, qaşayakî bîna tgal sê falâ.' aw čô, qaşayak ïnâ tgal sê falâ. hâkimî gôtê, 'hung vî mirôvay tnâsin?' gôtê, 'balê.' gôtê, 'dê sûnd xûnin p injûlê kô ava falaya, čita dêrê, mirôvakê bâša?' balê, qaşay tgal har sê falâ p injûlê sûnd xâr kô, 'ava mirôvakê bâša.' gôtê, 'harinava.' awiš izn dân.

621. Hâkimî gâzî xudânê pârâ kir, gôtê, 'kuře min, dê tô sûnd xûni p injûlê kô, "pârët min sîh ô sê hizâr ūpî bôn?" awi sûnd xâr p injûlê kô, 'pârët min sîh ô sê hizâr ūpî bôn.' gôta wî, 'tô hara darê, râ wasta hâtâ az gâzî ta bikam.' aw čô darê. gâz kira hammâlakay, gôtê, 'kuře min, atô dê sûnd xûni p qur'ânê kô, "av pâra min va nakirînava, min ču lê hal nagirtîna"?' hammâlakay sûnd xâr p qur'ânê kô, 'min ču pâra lê hal nagirtîna. min čituv ditînava watuv yêt ïnâyna lâli janâbê ta.'

622. Gôtê, 'râ wasta lêra.' gâzî yê fala kir, awê kô xudânê pâra, gôtê, 'wara žôr.' awiš čô žôr, harduk mawjôd bôn. hâkimî gôta yê fala, 'kuře min, tô yê tbêžî, "pârët min sîh ô sê hizâr ūpîna." mawjôdê vâ pârâ mi žmârtin, sî hizâr ūpîna. ava pârët ta nîna. hara, bu xô tahqîbâtê l dû pârët xô bika.' gôta hammâlakay, 'kuře min, hara, vân pârâ bô xô bibava.' hammâlî das dâ jantê, bin kafse xô nâ, bô xô birinava.

623. Xudânê pârâ čô mälâ hammâlakay, gôtê, 'ava pârët minin. sê hizâr ūpîa bu xô bîba, yêt dîka bidav min.' hammâlî či kir, čôv lâli hâkimî, gôtê, 'av mirôva balâ xô l min va nâkat.' hâkimî gâz kirê, gôtê, 'az bizânim (pê bihasyem) jârakâ dîka tô bičia lâli vî

said to the mullah and to the three witnesses, 'Do you know this man?' They replied, 'Yes.' He said to them, 'Come, recite an oath by the Koran.' The mullah and all three witnesses swore an oath by the Koran, 'This man is a (devout) Muslim.' (The judge) told them, 'You (may) go away.' They were allowed to go.

620. He summoned the owner of the money and said to him, 'Of what faith are you?' He told him, 'I am a Christian.' He said to him, 'Go and bring a priest with three (other) Christians.' He went and brought a priest and three Christians. The judge said to them, 'Do you know this man?' They said, 'Yes.' He said, 'Will you recite an oath by the Gospel that he is a Christian, goes to church and is a good man?' Yes, the priest and all three Christians swore by the Gospel that, 'He is a good man.' (The judge) said to them, 'You (may) go away.' They too were allowed to go.

621. The judge summoned the owner of the money and said to him, 'My son, will you recite an oath by the Gospel that, "My money was thirty-three thousand rupees"?' He swore by the Gospel that, 'My money was thirty-three thousand rupees.' (The judge) said to him, 'You go outside and wait until I call you.' He went outside. (Then) he called the porter and said to him, 'My son, will you recite an oath by the Koran that, "I have not opened this (satchel of) money, nor have I taken any out of it"?' The porter swore by the Koran that, 'I have not taken any money out of it. I brought it^x to your Excellency just as I found it.'

622. He said to him, 'Wait here.' He summoned the Christian, him who owned the money, and said to him, 'Come in.' He went in and they were both present. The judge said to the Christian, 'My son, you say, "My money is thirty-three thousand rupees." This money here I have counted and it is thirty thousand rupees. This is not your money. Go and search for your money for yourself.' He said to the porter, 'My son, go and take this money away for yourself.' The porter picked up the satchel, put it under his arm and took it away for himself.

623. The owner of the money went to the porter's house and said to him, 'This is my money. Take three thousand rupees for yourself and give me back the rest.' What did the porter do but go back to the judge and tell him, 'This man will not leave me alone.' The judge summoned him and told him, 'If I learn that you have gone to this porter once again in the matter of this money I shall

ḥammālay bō masalā pārā dē ta bīst sālā ḥukm kam.' īnā pāra bō
ḥammālakay mān. avaš maḥākimā ḥākimē anglēz bō.

Şēx Sa'dī ḍ yē bē-xam

624. L ZAMĀNAKİ mirōvak habō, nāvē wī şēx sa'dī bō. I dilē xō
götī, 'az dē gařem 1 bāžarā, 1 mamlakatā, 1 dinyāē, dā kō banī-
ādamaki bibinim yē bē-xam.' aw gařyā hakō darwēšā 1 bāžarā,
1 mamlakatēt māzin.

625. Rōžakē čō bāžarakī, dit mirōvak yē 1 bar dikānakē, 1 mālī
galakē dawlamanda, ya'nī yē γanīa, 1 'amrī bīst ḍ pēn̄j sāl ḥatā sīhē,
1 lāyiqē havālēt wī nabōn 1 dinyāēdā. waxtē şēx sa'dī watuv dīt
1 dilē xōdā götī, 'hakar habīt av şaxsa yē bē-xama. av şava dē bima
mēvānē wī dā bizānim kānē 1 mālā xōš yē dirista ān na.'

626. Aw rā wastā 1 barē dikānā kābrāy ḥatā bō hēvārī. kābrāy
götē, 'ay bāba darwēš, ata ču xizmat hana? bibēza.' darwēši götē,
'yā čalabī, az av şava mēvānē tama.' kābrāy götē, 'ahlan wa sahlan,
bāba darwēš, sar čāvā.' kābrā rā bō, dikānā xō dā ēexist, pēš darwēši
kaft, götē, 'karam ka, dā bičīna māl.' waxtē kō čōna māl, čōna
t ḥidayakēdā, darwēši dīt aw ḥoda hamō yā naqş-kirī bō, hamō yā rā
ēexisti bō 1 maḥfūrā, hamō taxtēt āvanōs bōn.

627. Rū niştin sar taxtā, dīt zinak hāt, xizmatā wā bikat, galakā
lāyiq bō. čō, miqālakē ḥagirī bō īnā, har yēkē *nārgilak bō īnā, har
yēkē finjānakā qahwē bō īnā, waxtē šivē čō, šiv bō īnā, waxtē šivā xō
xār čō, masin bō īnā, āv dastēt wā kir, ya'nī galak xizmatā wā kir,
wē zinē. darwēši wa taxmīn kir kō, 'av mirōva yē bē-xama.' darwēši
hind dīt dō kuř hātin, ēkē rāš hakō qēri, ēkiš yē sipī, galakē jwān
bō. har dō kuř čōna sar kōšā kābrāy, rū niştin.

628. Har yak dā nā sar rānākē xō. waxtē tgal kuře sipī tāxift,
lārī pē tkirin, dā tgal kanīt, dā kayfā wī pē hēt. waxtē tgal kuře rāš
tāxift dā dō ḥōndik čāvā hēn. wa'dē şēx sa'dī watuv dīt hingī
p fārisī götī,

'darān dinyā garidam, kasē bē-γam nadidam,
hakar dīdam banī-ādam nadidam.'

sentence you to twenty years.' So the money remained for the porter. And this was the judgement of a British judge.

Sheikh Saadi and the carefree man

624. ONCE upon a time there was a man whose name was Sheikh Saadi. He said to himself, 'I shall wander in the towns and countries (of) the world to see (if I can find) a human being who is free of care.' He wandered about the towns and the great countries as a dervish.

625. One day he went to a town and saw a man in front of a shop who was very rich in property, that is to say he was wealthy, aged between twenty-five and thirty years, and without peers in the world for comeliness. When Sheikh Saadi saw this he said to himself, 'If there be anyone, this person is free of care. Tonight I shall be his guest in order to see whether he is also happy at home, or not.'

626. He stayed outside the fellow's shop until it was evening. The fellow said to him, 'O father dervish, is there anything I can do for you? (You have but to) say.' The dervish replied, 'O merchant,¹ I am your guest tonight.' The fellow said to him, 'Welcome, father dervish, upon (my) eyes.' The fellow got up, shut up his shop and went before the dervish, saying to him, 'Pray let us go home.' When they went home, they went into a room and the dervish saw that the room was all decorated and spread with carpets and full of chairs of ebony.

627. They sat down on chairs and saw that a woman came to serve them who was very beautiful. She went and brought a lighted brazier for them, brought them each a narghile and a cup of coffee, and when it was supper time she went and brought them supper, and when they had eaten their supper she brought them a pitcher, poured water over their hands and, in short, this woman waited on them well. The dervish supposed, 'This man is free of care.' Then the dervish saw two boys come, one as black as pitch and one white and very handsome. Both boys went and sat in the fellow's lap.

628. He placed one on each of his thighs. When he talked to the white boy he would play and laugh with him and be happy with him. When he talked to the black boy two tears would come into his eyes. When Sheikh Saadi saw this he said, in Persian,¹ 'I have wandered about the whole world and I have not seen anyone who

ya'ni, p kurdî, 'az hamô dinyâē gařyâm, min kasê bê-yam nadît, hakar min ditbit banî-âdam naditîa.'

629. Darwêšî gôta kâbray, 'čalabî, az dê suwâlakê l ta kam.' čalabî gôtê, 'amr ka, bâba darwêš.' darwêšî gôtê, 'azê tbînim l mälê dinyâē xudê tôê yanî kirî, lâvînîê tôê diristî, balê bô či waxtê tô tgal kuře sipî tâxiftî atô tkanî ô kayfâ ta t^hât, waxtê ta barê xô tkira yê ūš röndik čavêt ta t^hâtin?' kâbray gôtê, 'pê na-âxiva, bâba darwêš.' darwêšî gôtê, 'čalabî, wa dyâra ta pê naxôşa az mîvânê ta bim naxô kasê qadrê mîvânâ nâşkinît.'

630. Kâbray gôta darwêšî, 'atô har l min [halmi] nâgařey?' gôtê, 'bâba darwêš, av su'bata galakâ dirêža.' darwêšî gôtê, 'yâ čalabî, az ھaz tkam tô bô min bibêži.' kâbray gôtê, 'bâba darwêš, az galakê dawlamandim, ya'ni bibêža galak tujär yê p pârët min şöl tkan. atô vê žinê tbîni, yâ xizmatâ ma tkat?' gôtê, 'balê.' gôtê, 'ava dôtmâmâ mina. ama sûnd bô ēk-u-dô xâr kô akar aw bimirît az ču žinâ nâynim, agar az bimirim aw ču mîrâ nakat.'

631. Gôtî, 'az ūš bôm tgal tujärâ, min tijâratâ xô dâ girt, čôma bilâdâ mi'âmilê. az mâm taqrîban dô sâlâ. hamô wa'dâ kâyazet wân dâ bô min hên, p sâx ô salâmatî, ھatâ min xô dirist kir kô dê va gařem, čimava. kâyazak bô min hât yê têdâ nivisi, "xudê bikat tôê sây bî. dôtmâmâ ta 'amrê xudê kir.'" gôtî, 'bâba darwêš, pâ ma sûnd bô ēk-u-dô xârbô. min taxmînêt xô kirin, az hêştâ jahêlim ô yê zangînim. az dê žinakê har ìnim ô mi sundiš yâ xârî, čâra ci bikam?'

632. 'Čâra awa bičima lâlî duxtôrakî, xô saqat bikam.' gôtê, 'bâba darwêš, az ūš bôm, čôma lâlî duxtôrî, min xô saqat kir. az darmân kirim, az če bômava, min qastâ mamlakatê xô kir, az hâtîmava. čôma bar darkê xô, min darga qutâ, min dît dôtmâmâ min hâtâ xârê, dark bô min va kirava. bâba darwêš, nabêža wê w 'abdî qisâ xô yâ kiria yak, ya'ni yâ têkhal kirî.'

633. Gôtê, 'bâba darwêš, waxtê min čav dôtmâmâ xô kaftin ču ūřî gyânê mindâ namâ. az čôma șilâl, ūřî ništîm, istirâhatâ xô min kir. wê šavê am nivistîn, šavâ pâštir am nivistîn, taqrîban haftiakê mâ, šavakê dôtmâmâ min gôta min, "pismâm, azâ tbînim atô pîta

was carefree, and if I have seen one (no other) human being has seen one.'

629. The dervish said to the fellow, 'O merchant, I shall ask you a question.' The merchant replied, 'Yours to command, father dervish.' The dervish said to him, 'I see that God has made you wealthy in the world's goods, and you are well endowed with youth, but why, when you were talking to the white boy, were you laughing and happy (yet), when you turned to the black one, tears came into your eyes?' The fellow said to him, 'Do not talk about it, father dervish.' The dervish said to him, 'O merchant, evidently it does not please you that I should be your guest, for otherwise nobody detracts from a guest's dignity so.'¹

630. The fellow said to the dervish, 'Will you not leave me alone at all?' He told him, 'Father dervish, this matter is very long.' The dervish said to him, 'O merchant, I would like you to tell me.' The fellow replied, 'Father dervish, I am very rich. In other words, say, many merchants are working with my money. Do you see this woman who is waiting on us?' He replied, 'Yes.' He told him, 'This is my cousin.' We swore to one another that if she should die I would take no wife, and if I should die she would marry no man.'

631. He said, 'I got up with the merchants, arranged my merchandise and went to foreign countries on business. I stayed away for about two years. All the time their letters used to come for me, quite safely, until I prepared myself to turn round and go back. (Then) a letter came for me in which was written, "God grant that you may be well. Your cousin has passed away." ' He said, 'Well, father dervish, we had sworn to one another. I considered that I was still young, and rich. I would certainly take a wife, and yet I had sworn an oath, so what should I do?'

632. 'The remedy was for me to go to a doctor and emasculate myself.' He told him, 'Father dervish, I got up, went to the doctor and emasculated myself. I was medicated and recovered, (then) I set out for my own country and came back. I went to my own door, knocked at the door, and saw that my cousin came down and opened the door for me. Father dervish, would you believe it? She and the slave had conspired together and concocted this story.'

633. He said to him, 'Father dervish, when I caught sight of my cousin there was no spirit left in me. I went upstairs, sat down and rested. That night we slept and the next night we slept, about a week went by, then one night my cousin said to me, "Cousin, I see

p min nākay, atô yē čoya bāžarā, bīlādēt māzin, ata žinēt jwān yēt dītīn, nōka ta az navēm.”

634. ‘Min gôtē, “dōtmām, hungô kāyazakā hutuva bô min nivisibô, ayš rā bôm, l qahrēt xô čoma lâlî duxtôrî, hâl ô masalakê hô.” dōtmāmā min gôt, “pismām, ma sûnd bô ēk-u-dô xârbô bô mirinē, na bô žinē. avrōka az jahēlim, balka az čil sâlê dika yâ sây bim. rā ba, min izn da.”’

635. Gôtē, ‘bâba darwêš, min p xô šarm bô. az râisê tujärânim. min gôtē, “dōtmām, mâdam waya xô kiř ka, dê ta izn dam, dê ta l ‘abdê xô mâra kam.” l bar či, dâ kô hař t xâniê mindâ bît, xalk pê nahasyêt. bâba darwêš, min bar dâ, min l ‘abdê xô mâra kir. av kuře sipî yê mina, av kuře râš yê ‘abdîa. vêjâ l qahrêt xô az waxtê kuře râš tbînim galak ‘ejiz tbim.’

636. Darwêšî gôtê, ‘ay čalabî, hakar tô wakô awwil lê hâtiava čyâ az bêzima ta dê wê kay?’ gôtê, ‘balê.’ darwêš wê šavê nanivist, illâ itâ’at bô xudê kir ô rîjâ l xudê xâst hâtâ bia nîvšav. kâbrâe nivisti bô. bâba darwêšî nîvšav gâz kirê, ‘čalabi.’ gôtê, ‘balê.’ gôtê, ‘râ ba.’ aw râ bô. gôtê, ‘tô wakô awwil lê hâtiava?’ gôtê, ‘balê, alhamdôllâh.’

637. Waxtê bô rôž darwêšî gôtê, ‘av ‘arda yê kêya pêš qasrâ tava?’ gôtê, ‘yê mina.’ gôtê, ‘râ ba, âvâ bika.’ aw râ bô, hôstâ inân l bîlâdâ, mihandis inâ, qasrak čê kir l dînyâedâ nabin havâlêt wê. awi žinak xâst, galak jwântir bô l dôtmâmâ wî. awi qasrâ xô hamô naqş kir, hamô atrâfet wê kirina panjara, mâlâ xô guhuzañda wê qasrêdâ.

638. Qasrâ kavn bô ‘abdî w žinâ wî hêlâ. hamô wa’dâ žinâ čalabî dâ râ bitin, čand čak ô zêrêt wê hayn hamâ dâ p xôva kat, dâ čita bar panjarê. waxtê žinâ ‘abdî čâv vê kaftin dâ galak qahirît. av tartibâta darwêšî bô dâ nâ. alnatîja, žinâ ‘abdî l qahrêt xô paqî.

Kuře Sultân Salîmî

639. HABÔ, nabô, kas l xudê mâstir nabô,
kas l banî-âdamî dirôhûntir nabô.
tbêzin zamânakî sultânak habô, tgôtê sultân salim. rôžakê awi gôta

that you will not take me to wife (again, for) you have been to towns and great countries and seen beautiful women, now you do not want me.””

634. ‘I said to her, “Cousin, you had written me such a letter, I got up and in my anguish I went to the doctor, and such a story.”’ My cousin said, “Cousin, we had sworn to one another for dying, not for living. Today I am young, I may live for another forty years. Rise and release me.””

635. He told him, ‘Father dervish, I myself was ashamed. I am the chief of the merchants. I said to her, “Cousin, since this is the case, keep your peace and I shall release you and marry you to my slave.”’ For what reason? So that she might be in my house and people might not discover (the matter). Father dervish, I released her and married her to my slave. This white boy is mine, this black boy is the slave’s. Now, in my anguish, when I see the black boy I am very sad.’

636. The dervish said to him, ‘O merchant, if you come back to your original state, will you do as I tell you?’ He said, ‘Yes.’ That night the dervish did not sleep, but worshipped God and prayed to Him until it was midnight. The fellow was sleeping. At midnight the dervish called to him, ‘O merchant.’ He replied, ‘Yes.’ He told him, ‘Get up.’ He got up. He said to him, ‘Have you come back to your original state?’ He told him, ‘Yes, praise be to God.’

637. When it was day the dervish said to him, ‘Whose is this ground in front of your palace?’ He told him, ‘It is mine.’ He said, ‘Rise and build on it.’ He rose and brought architects and engineers from foreign countries and built a palace without equals in the world. He asked for the hand of a woman who was much more beautiful than his cousin. He decorated his palace all over, made all its sides windows and moved his home into that palace.

638. He left the old palace for the slave and his wife. All the time the merchant’s wife would get up, put on all the finery and gold that she had and go before the window. When the slave’s wife caught sight of her she would be very angry. This dispensation the dervish brought about. In the end the slave’s wife died in her anguish.

The son of Sultan Selim

639. THERE was and there was not, (but) there was nobody greater than God, and no bigger liar than man.

They say that once upon a time there was a Sultan, who was

wazîrakê xô, 'râ ba, xô tabdili qiyâf bikayn, ya'nî albîsê xô bigôrin, dâ biçin l bâzarâ, l nâv 'aşîratâ, l nâv 'urbânêt 'arabâ kâ bizânin či haya, či nîa.' hardukâ jîlkêt darwêşâ kirina bar xô, çôn, dinyaê kaftin, mamlakatâ gařyân.

640. Rôžakê çôna 'urbânakê 'arabâ, çôna dîwânxânâ šêxî, gôtê, 'as-salâmu 'alaykum.' šêxî gôtê, "'alaykum as-salâm, ay bâba darwêş, hung p xêr hâtin, hung či tgařen?' awân gôtê, 'am darwêşin, sayâhîn, šolâ ma gařyâna.' mân l dîwânxânâ wî šêxî taqrîban pênj šaš rôžakâ. ma'lûma dô mîvân akar bô mirôvî bêñ ëk ha' l ëkî 'aqiltira. šêxî 'arabâ taxmînâ xô tê kir, râ bîn ô rû niştinâ wân yâ mäqûl bô, mirôvêt 'aqil bôn.

641. Šêxî gôta sultân salimî, 'ay bâba darwêş, atô wara dastê min, min kičâ xô dâ ta.' sultân salîm čô dastî, gôtê, 'min bu xô l ta qabûl kir.' râ bô wê gâvêdâ, malâ inâ, lê mära kir. râşmâlak âyri bô va dâva, žinâ wî bô va guhuzânda wêrê. mân taqrîban dah pânzda rôžâ. Rôžakê wazîrê wî gôtê, 'ata či kir? mä am hâtîna žinâ lêra bînîn yân am hâtîna taftêşâ râ'yatê bikayn?' sultân salîmî gôtê, 'az či bikam? qadar bô, dastê min qawmâ. bô min rêkakê bibînava.'

642. Wazîrê wî gôtê, 'rê avaya, şubay wa'dê ta têşt xâr wara dîwânxânê, hara dastê xazûrê xô, bibêzê, "ay mâm, atô rûxsatâ min bida, gardanâ min äzâ ka, am dê čin." ' şubay zû têştâ xô xâr, čô dîwânxânê, čô dastê šêxî, gôtê, 'mâm, gardanâ min äzâ ka, am dê čin.' šêxî gôtê, 'kuře min, dê kêva čin?' gôtê, 'mâm, am darwêşin, têştê dê lêra xôyin, firâvinê dê čina yayri gund. am sayâhîn, bêñâ ma nähêt am dô rôžâ, sê rôžâ l gundakî bîn.'

643. Šêxî gôtê, 'kuře min, hungô či 'ejizî lêya, bibêza. ava bô hungô har yekî haspak, ava bô-ngo šîr ô rûm. şubay zû harina râvê hatâ hêvârî. alhamdulillâ hung mihtâji ču nîna.' bâba darwêş gôtê,

called Sultan Selim. One day he said to one of his viziers, 'Rise and let us disguise ourselves, in other words change our clothes, that we may go in the towns and among the clans and among the tribes of Arabs to learn what there is (to learn) and what there is not.' They both donned dervish clothes and went out into the world and wandered about the countries.

640. One day they went to a tribe of Arabs, went to the Sheikh's audience-chamber and said to him, 'Peace be upon you.' The Sheikh replied, 'Upon you be peace, O dervishes, you are welcome. For what are you seeking?' They told him, 'We are dervishes, travellers, wandering is our way of life.'¹ They stayed in the Sheikh's audience-chamber for about five or six days. Obviously, if two guests come to a man one must be more intelligent than the other. The Sheikh of the Arabs made his appraisal of them (and saw that) their behaviour was excellent and that they were intelligent men.

641. The Sheikh said to Sultan Selim, 'Father dervish, come to me¹ and I will give you my daughter.' Sultan Selim went to him and said to him, 'I accept her for myself.' Thereupon he rose, brought a mullah, and married her to him. A separate tent was pitched for them and his wife was brought there to him. They stayed for about ten or fifteen days. One day his vizier said to him, 'What have you done? Have we come to take wives here or have we come to inspect your subjects?' Sultan Selim said to him, 'What should I do? It was fate, it simply happened to me. Find a way out for me.'

642. His vizier said to him, 'This is the way. Tomorrow, when you have eaten breakfast, come to the audience-chamber, go up to your father-in-law and say to him, "Uncle, give me leave to go and bid me farewell,¹ for we shall depart." Early next morning he ate his breakfast, went to the audience-chamber, went up to the Sheikh and said to him, 'Uncle, bid me farewell, for we shall depart.' The Sheikh said to him, 'My son, whither will you go?' He told him, 'Uncle, we are dervishes. Breakfast we shall eat here, for dinner we shall go to another village. We are travellers and we cannot bear to be in one village for (more than) two or three days.'

643. The Sheikh said to him, 'My son, tell me, what is distressing you? Here is a horse for each of you, and here are sword and lance for you. Tomorrow early go out hunting until evening. Praise God, you want for nothing.' The dervish fellow said to him, 'Uncle, we

'mām, ama hasp navēn, ma šīr ô ūmūš navēn. am darwēšin, sayāhīn, šolā ma gařyāna.'

644. Šēxī gôtē, 'kuřē min, mādam kô wa bô, hungô bô či awwil natgôta min? kičä min galak šēxēt 'arabā txast, min nadāē. min galak mihibat kafta lâli ta, ya'ni min tō xôš vyāy, lawā min kičä xô dâ ta.' awî gôtē, 'mām, ḥawja nîa, kêmâ bô zôrâ nabêža, ya'ni dê har čim.' šēxī gôtē, 'kuřē min, mādam waya p xêr bičin.'

645. Aw râ bô, čôv mälâ xô lâli žinâ xô, gôtē, 'gardanâ min âzâ ka, az dê čim.' žinâ wî gôtē, 'dê kêva či?' awî gôtê, 'mâ tô nizânî darwêšâ ču jê w mawdâe xô nîna?' žinâ wî gôtê, 'mâdam ta tzânî atô dê či ta bô či az mâra kirîm, ta av şarmuzâria inâ ūkâ bâbê min?' şultânî gôtê, 'ḥawja nîa, az dê yak qisa bêzima ta. ava bâzîbandak lâli ta, akar ta kič bô, bô bifirôša, ḥatâ aw kič mâzin tbîtin têrâ masrafâ wê haya. akar kuř bô, bihâvêža milê ūstê t bin jîlkâdâ. ava az čôm, xâtirâ ta.'

646. Aw ô šîrikê xô har dô p ūkaftin, aw čôna sar wayarâ xô. žinâ şultân salîmî kuřak bô, kuře wê mâzin bô, tçô nâv bičûkâ, tħâṭava. awî tgôta šêxê 'arabâ 'bâb', dâykâ wî har tgôtê 'bâb'. ūzakê kuřakay gôta dâykâ xô, gôtê, 'dâykê, az dê suwâlakê l ta kam, atô bô min bibêža, ava bâbê mina an bâbê taya?' dâykâ wî gôtê, 'kuře min, bâbê mina.'

647. Kuřakay gôtê, 'dâykê, akar bâbê min miria ziyâratê wî nîšâ min bida, agar čoya γayr mamlakat bêža min.' dâykâ wî gôtê, 'kuře min, bâbê ta namiria. ūzakê dô darwêš hâtina lêra, bâbê min az dâma ēkî l wân har dô darwêšâ. nêzîki dah pânzda ūzâ lêra bôn, pâši hingî harduk dû yek kaftin ô čôn. awa yê hingî min nadîtînava.' kuře wê gôtê, 'dâykê, atô nâbêžia min čôna kê ūkê?' dâykâ wî gôtê, 'kuře min, harduk l gariâ hanê âvâ bôn.'

648. Kuřaka 'amrê wî gaštbô pânzda šânzda sâli. aw râ bô, čô, haspak inâ darê l nâv dawârêt bâpîrê xô, zîn lê kir, liyâv dâ sarê, šîr ô ūmût xô hal girtin, ba'za pârak t pâxilâ xô nâ, gôta dâykâ xô,

do not want horses, nor do we want sword and lance. We are dervishes, travellers, and wandering is our way of life.'

644. The Sheikh said to him, 'My son, since that is the case, why did you not tell me in the first place? Many Sheikhs of the Arabs have asked for my daughter and I did not give her to them. I took a great liking to you, in other words I was fond of you, that is why I gave you my daughter.' He said to him, 'Uncle, there is no need (to go on), do not say the lesser things for the greater—in other words I shall still go.' The Sheikh said to him, 'My son, in that case fare you well.'

645. He got up and went back to his home to his wife and said to her, 'Bid me farewell, for I am going.' His wife said to him, 'Whither will you go?' He told her, 'Why, don't you know that dervishes have no place or home of their own?' His wife said to him, 'Since you knew that you would go, why did you marry me and so bring this shame on my father?' Sultan Selim said to her, 'There is no need to go on, but I shall say one thing to you. Here is an armlet for you to keep. If you bear a daughter, sell it for her and until the girl grows up there is enough for her expenses. If it is a son, put it on his right shoulder under his clothes. Now I am going, so good-bye.'

646. He and his companion both set out and went on their way. Sultan Selim's wife bore a son, her son grew up and used to go among the children and return. He used to call the Sheikh of the Arabs 'father', and his mother also used to call him 'father'. One day the boy said to his mother, 'Mother, I am going to ask you a question. Tell me, is this my father or your father?' His mother told him, 'My son, he is my father.'

647. The boy said to her, 'Mother, if my father is dead point out his tomb to me, and if he has gone to another country tell me.' His mother told him, 'My son, your father is not dead. One day two dervishes came here and my father gave me to one of those two dervishes. They were here for about ten or fifteen days, then afterwards they both went off, one after the other. I have not seen them again since.' Her son said to her, 'Mother, won't you tell me which way they went?' His mother told him, 'My son, they both disappeared beyond yonder col.'

648. The boy's age had reached about fifteen or sixteen years. He rose and went and brought out a horse from among his grandfather's mounts, saddled it, bridled it, took up his sword and lance, put some money into his bosom and said to his mother, 'Mother,

'dāykē, tō gardanā min āzā bika. azē *čōym, yān dē mirim yān dē bābē xō paydā kamava.' dāykā wī gôtē, 'kuřē min, az zānim tō dē har či, hara, p xēr biči, gardanā ta āzā.'

649. Kuřaka galakē lāyiq bō. awī barē xō dā bāžarā, ču mamlakat naditbôn. har čō, gařyā, hatā pārēt wī xilās bōn, dawārē xō firöt, albīsēt bar xōdā firötin, šir ô ūmēt xōš firötin, ya'nī ūt bō, birsī bō. ūžakē tčit, bāžarē sambolē hal tdat. čīta bar dikānakē, xudānē dikānē yē axtyār bō, galakē dawlamand bō, ya'nī ūisē tujārā bō, nāvē wī ahmad ḥalwāči bō. aw kuřaka I ūbay zū hatā bō hēvārī pēš dikānā wīva ūt wastā.

650. Hēvārī wa'dē ahmad ḥalwāči dikānā xō qapāt kir dā čītava taxminā xō tē kir, aw kuř awa yē ūbayī wērē ūt wastāy, ču naxāria, ču va naxāria. kuřaka galakē lāyiqa w yē xūn-šīrīna. awī ahmad ḥalwāči gôtē, 'kuřē min, atō yē či kasī?' kuřakay gôtē, 'ayš nizānim azē či kasim.' gôtē, 'tō kuřē kēy?' gôtē, 'nizānim.' gôtē, 'tō I kērē hātī?' gôtē, 'nizānim.' natjā ahmad ḥalwāči gôtē, 'atō nābia kuřē min? azē bē-zuřiyatim.' kuřakay gôtē, 'balē.'

651. Gal xō bira māl, waxtē bira māl gāzī žinā xō kir, gôtē, 'wara, wī kuřay girivānē xō hal kēša dā bīta kuřē ta.' kuřaka hardukā girivānē xō hal kēšā, bō kuřē wā. ūbayā dā tgal xō bata dikānē dā mi'āmilē nišē dat, mudda hayāmakī watuv čō. kuřakay tēr xār ô tēr va xār, albīsakē jwān kira bar xō, galak lāyiq bō. šārazāy mi'āmilā bāžari bō.

652. Ūžakē gōta bābē xō, gôtē, 'bāb, atō nahē bāžar, tō yē axtyāri. ūt nē I mālā xō, bu xō istirāhatē bika.' bābē wī gôtē, 'kuřē min, māl mālē taya. haz kay p ūžakē bidōřīna, haz kay bu xō zēda bika. azē axtyār bīm, min pāriakē nāni I sar dinyāē māy. ava tō, ava mālē ta.' kuřakay das hāvēta mi'āmilē. ūhurat gařyā I bāžarē sambolē kō ahmad ḥalwāči kuřakē hay, hō *w hō yē lāyiqa. ūbay zū hatā bāngē mayrab dastē wī batāl natbō I mi'āmilē, ya'nī I tišt firötinē.

bid me farewell. I have gone, and I shall either die or find my father again.' His mother said to him, 'My son, I know that you will go (whatever I say), so go and fare thee well.'

649. The boy was very handsome. He set out for the towns (although) he had seen no (other) countries. He simply went on and wandered about until his money was finished, then he sold his mount, sold the clothes he was wearing, sold his sword and lance, in other words he was naked and hungry. One day he was going along when he came to the city of Istanbul. He went in front of a shop and the owner of the shop was old and very rich, in other words he was the leading merchant (of the city), and his name was Ahmed Halwachi. From early morning until it was evening the lad stood in front of his shop.

650. In the evening, when Ahmed Halwachi shut up his shop so that he could go back (home), he made his appraisal of the boy, who had stood there since morning, (and saw that) he had eaten nothing and drunk nothing. The boy was very handsome and good-looking. Ahmed Halwachi said to him, 'My son, who are you?' The boy said to him, 'I don't know myself who I am.' He said, 'Whose son are you?' He told him, 'I don't know.' He said, 'Where have you come from?' He told him, 'I don't know.' Finally Ahmed Halwachi said to him, 'Won't you be my son? I have no children.' The boy said, 'Yes.'

651. He took him home with him, and when he took him home he called his wife and said to her, 'Come and pull this boy up through your collar so that he may become your son.' They both pulled the boy up through their collars and he became their son. In the mornings he would take him to the shop and show him the business, and so some time went by. The boy ate and drank his fill, wore fine clothes and was very handsome. He became acquainted with the business of the market.

652. One day he said to his father, 'Father, don't you come to the market, you are old. You sit in your home and rest.' His father said to him, 'My son, the property is all yours. If you like, lose it in a day, and if you like, increase it for yourself. I have grown old and I have but a morsel of bread left on earth. Here you are, this is your property.' The boy set about the business. The news spread about the city of Istanbul that Ahmed Halwachi had a son, who was so very handsome. From morning till the evening call to prayer he used to have no respite from business, from selling things.

653. Rôžakê xabar čit bô mälâ wazîrî, 'ahmad ھالوچی kuřakê hay, tujâra, dikânâ wî yâ l filân qaysariê, galakê läyiqa.' xuškâ wazîrî yâ dâya şultân salîmî, yâ p nişân kirî, hêştâ nabirî. awê zânî av masala. hêvâriakê [hêvârêkê] gôta birâe xô, 'birâ, şubay tâbûrakâ 'askarî bilâ tgal min bêt, az dê čima t *kažavêdâ, dê čima bâžar bu xô hindak tištî kiřim. az ھaz kam p dastêt xô bikiřim.' birây gôtê, 'kayfâ taya.'

654. Şubay zû tâbûrakâ 'askarî hât, misallah, sinji-tâq. nîvak pêš kažavê kaft, nîvak l dû hât, ھatâ çôna barê dikânâ kuřê ahmadê ھalwâchi. maxsadâ kičakê či bô, maxsadâ wê aw bô dâ kuřakay bibînit. aw çô dikânâ kuřakay, awê sar xô hâvêt. ēkî gôta kuřakay, gôtê, 'ava dasgirâ şultânia.' waxtê kuřakay watuv zânî ھalan kursî bô dâ nâ, gâz kir, qahwayak bô ïnâ, gôtê, 'amr ka, ay xâtûn, ta či tvêt, dê či kiři, bibêža.'

655. Awê gôtê, 'tôbê hanê bîna xâr, awê šaddâ hanê bîna.' walhâsil ھatâ bîa rôž-âvâ, 'awî bîna, avî biba,' ču lê nakiři. bô rôž-âvâ, kuřakay gôtê, 'ay xâtûnâ min, diranga, mayraba. av 'askara awa yê şubayî râ wastâya, na ču xâria, na ču va xâria, bâžariş čöl bô. akar ta tištak lâzima bêža, naxô dê dikânê hal girim.' kičakê gôtê, 'ay čalabî, az nahâtîma tištî bikiřim, azâ hâtîm bô ta.'

656. Kuřakay gôtê, 'al'afô, atô sari, az pêma. aw qisa tô tbêzî l min ô 1 bâbê min nahâtîa, tâqatâ madâ nî.' kičakê gôtê, 'hawja nî, yân tvyâ guçikê xô bidaya min yân dê nadâmatê bîni.' kuřakay gôtê, 'hawja nî, nadâmatê bibînim yâ nabînim, aw fikirâ tô lê, aw fikirâ dûra.' dikânâ xô qapât kir, rîkâ mälâ xô girt, čôva.

657. Rôžâ pâstir 'aynan p wî 'ibâratî kičaka hâtava, ھatâ bîa mayrab har wakô rôžâ awwili, 'avî bîna, awî râ ka, yê ha bîna.' walhâsil ھatâ bô mayrab wê rôžes ču lê nakiři. kičakê gôta kuřakay, 'tô či tbêzî?' kuřakay gôtê, 'hawja nî, dihû minê gôtia ta.' kičakê gôtê, 'ava az čômava, gâvzindâ naka.'

653. One day news reached the home of the vizier that, 'Ahmed Halwachi has a son, who is a merchant, and his shop is in such-and-such a market, and he is very handsome.' The vizier's sister had been given to Sultan Selim, (that is) she had been betrothed but not yet taken to him. She learnt of this matter. One evening she said to her brother, 'Brother, let a regiment of soldiers come with me tomorrow and I shall get into my litter, go to the market and buy myself a few things. I would like to buy them myself.' Her brother said to her, 'It is as you please.'

654. Early next morning a regiment of soldiers came, armed and with fixed bayonets. One half preceded the litter and one half followed it until they went before the shop of the son of Ahmed Halwachi. What was the girl's intention? Her intention was to see the boy. She went to the boy's shop and unveiled herself. Someone told the boy, 'This is the Sultan's betrothed.' When the boy learnt this he immediately set a chair for her, called and brought a coffee for her and said to her, 'Yours to command, my lady. Say, what do you require, and what will you buy?'

655. She said to him, 'Bring down that roll of cloth, fetch yonder bundle.' In short, until it was sunset, (it was,) 'Bring that, take this one away,' and she bought nothing from him. It became sunset and the boy said to her, 'My lady, it is late and the sun has set. These soldiers have been standing here since morning and they have neither eaten nor drunk anything. Moreover, the market has emptied. If you require anything say so, otherwise I shall shut up my shop.' The girl said to him, 'O merchant, I have not come to buy anything. I have come for you.'

656. The boy said to her, 'Forgive me, you are the head, I am the foot. This thing that you say has not come from me or from my father, for you are not within our scope.' The girl said to him, 'There is no need (to argue). You must either listen to me or you will regret it.' The boy told her, 'It doesn't matter, whether I regret it or not, that which you are thinking of is far (from being possible).' He shut up his shop and set off for his own home.

657. The next day the girl came back in just the same style and, like the first day, until it became sunset (it was), 'Bring this, pick that one up, bring that one yonder.' In short, until it was sunset that day also she bought nothing from him. The girl said to the boy, 'What do you say?' The boy said to her, 'There is no point in this, as I told you yesterday.' The girl told him, 'Now I'm going, so don't complain.'

658. Kičaka čôva, gāzi sē čär laymačiā kir. ôdā kuřakay yā āyri bô, nîvakā ḥawšedâ bô. kičakē gôta laymačiā, 'l mazalkā min ḥatā l mazalkā kuřē ahmad ḥalwāči bô min laymayakē lē dan, čandē bidama hungô?' gôtē, 'am sêyna, sē şad dînârâ bida ma.' kičakē gôtē, 'ava sē şad dînâr bô-ŋô. ʂubay das bihâvénê [pâvénê].' laymačiā layma lē dâ ḥatâ nîvakâ mazalkâ kuřakay dar ēxist.

659. Hêvâriakê kuřē ahmad ḥalwâči čitava, darkê mazalkâ xô va tkat, čita žôr, sah tkatê kô naqabak yâ t nîvakâ mazalâ wîdâ. kuřaka ta'ajib mâ, nazânî aw čiya, ḥatâ bô sa'at nahê šavê. awî dapak dâ nâbô sar davê naqabê, nivînêt xô sar čê kirbô. l sa'at nahê šavê kir, 'taq taq'. kuřakay gôtê, 'aw kîa?' žinakê gôtê, 'azim.' gôtê, 'tô kîy?' gôtê, 'az xidâmâ filân xâtûnêma, xuškâ wazîrî, yâ gôtia min, "bêža kuřê ahmad ḥalwâči hâ'hâ" bêt.''

660. Kuřaka tirsyâ, ū bô, žôrdâ čô xârê. žinaka kafta pêš, kuřaka kafta dû, aw čôn, kuřakay nazânî dê čina kê darê. čôn ḥatâ l mazalkâ kičakê hal dâ. kičaka hâta barakê, das t sukirê warând, gal xô bira žôr. čôn, sar taxtî ū ništin, bu xô kayf kir. walhâsil hamô šavê, hakô tbô sa'at na, dâ xidâmâ wê hêta dû kuřakay, dâ čin, ḥatâ tbô sipêda dâ bu xô kayfê kan.

661. Rôžakê ʂultân salîmî gôta wazîrakê xô, 'ʂubay xô tabdilî qiyâf bika, dastakâ jîlkêt darwêšâ bika bar xô, hara, bigaře, bizâna l bâžarî či haya, či nia.' ʂubatirâ wazîrê wî dastakê jîlkêt darwêšâ kira bar xô, čô bâžarî, gařyâ. dikânâ hanê, qaysariâ hanê, gučikê xô dâ maxlôqî kâ či haya, či nia. aw čô barê dikânâ kuřê ahmad ḥalwâči. waxtê wî čâv kuřakay kaftin awi čâvêt wî pêva mân, hindî kuřaka hindê lâyiq bô, lâv bô. ḥatâ bîa rôž-âvâ aw darwêš wêrê nabizift.

662. Hêvâri kuřakay čâv l darwêšî kaftin, ma'lûma dâykâ wî gôtbô, 'tô kuřê darwêšanî, bâbê ta darwêš bô.' l bar hindî kuřakay mihibat tgal darwêšâ habô. waxtê kuřakay čâv darwêšî

658. The girl went back (home) and summoned three or four sappers. The boy's room was a separate one, in the middle of the courtyard. The girl said to the sappers, 'If you make a tunnel from my room to the room of Ahmed Halwachi's son, how much must I give you?' They said to her, 'We are three. Give us three hundred dinars.' The girl said to them, 'Here are three hundred dinars for you. Start it tomorrow.' The sappers made a tunnel and brought it out in the middle of the boy's room.

659. One evening the son of Ahmed Halwachi went home, opened the door of his room, went inside and saw that there was a hole in the middle of his room. The boy was amazed and did not know what it was, until it was nine o'clock at night. He had put a plank over the mouth of the hole and had made his bed on it. At nine o'clock at night there came a knocking. The boy said, 'Who is it?' The woman said, 'It is I.' He said to her, 'Who are you?' She told him, 'I am the maid of such-and-such a lady, the vizier's sister, who has told me, "Tell the son of Ahmed Halwachi to come immediately."'

660. The boy was afraid, so he got up and went down inside (the tunnel). The woman went in front, the boy followed, and they went, the boy not knowing where they would go. They went until they came out in the girl's room. The girl came to meet him, put her arm round his neck and took him inside with her. They went and sat on a couch and enjoyed themselves. In short, every night when it was nine o'clock her maid would come for the boy, they would go and they would enjoy themselves until dawn.

661. One day Sultan Selim said to one of his viziers, 'Tomorrow disguise yourself, put on a suit of dervish clothes, go and wander about and learn what there is (to learn) in the city, and what there is not.' The next morning his vizier put on a suit of dervish clothes, went into the city and wandered about. In this shop and that market he listened to the people (to hear) what there was (to learn) and what there was not. He went before the shop of the son of Ahmed Halwachi. When he caught sight of the boy he could not take his eyes off him, the boy was so handsome and youthful. The dervish did not budge from there until it was sunset.

662. In the evening the boy caught sight of the dervish. As you know, his mother had told him, 'You are the son of (one of) some dervishes, your father was a dervish.' For this reason the boy had some affection for dervishes. When the boy caught sight of the

kaftin gôtë, 'bâba darwëš.' darwëšî gôtë, 'balë.' gôtë, 'wara lëra.' darwëš çô lâlî, kuřakay gôtë, 'tô xalkë kérêy?' darwëšî gôtë, 'xudë tzânît, az darwësim, min ču jë w mawdâe xô nîna.' kuřakay gôtë, 'tô av šava mëvânë mini.' darwëšî gôtë, 'bilâ.'

663. Kuřakay dikânâ xô hal girt, har dô vêkfrâ çônava, çôna mazalkâ kuřakay, rû ništin. dâykâ kuřakay šiv bô inâ, šivâ xô xâr, čâ xô va xâr. bô sa'at na, hind hâgâ lê bô taqenak hât. kuřakay davê xô p 'ardîva nâ, gôtë, 'hara, bêža xâtûnâ xô, av šava bilâ misa'adê bikat, min mëvânakê hay.' aw çôva, gôta xâtûnâ xô. xâtûnâ wê gôtë, 'hara, bibêžê, aw ô mëvânë xô bën. hakar nahët bilâ șubay jâbâ xô bidat.'

664. Xidâmâ wê hâtava, gôta kuřakay, 'xâtûnâ min *yê gôtî, "aw ô mëvânë xô bilâ bën harduk. akar nahët, kayfâ wîa."' darwëšî gôtë, 'çalabî, ava či masalaya?' awî gôtë, 'pê na-âxiva. râ ba, dâ biçin.' harduk žôrdâ çôna xârê. waxtê çôn darwëšî čâv vê kaft kô xuškâ wazîriâ. aw ta'ajib mâ, nawêrâ ču dangâ bikat. kičakê gôtë, 'bâba darwëš, atôš bu xô jâriâ hanë bu xô bîba žôr.'

665. Darwëšî bu xô jâriâk bira žôr, hâtâ bîa șubay zû hardukâ bu xô kayf kir. șubay zû darwëš ô kuřaka va gařyân, hâtinav mazalkâ kuřakaydâ. dâykâ kuřakay têştâ wân inâ, têştâ xô xâr, čâ xô va xâr, harduk râ bôn, hâtina bâzari. kuřakay gôta darwëšî, gôtë, 'bâba darwëš, akar tô av šava lëra mây har warav lâlî min bô šîv.' darwëšî gôtë, 'dâ bizânim.'

666. Darwëš șubay zû çôv mälâ xô, jîlkët rîsmî kirina bar xô, çô dâirê. sultânî gôtë, 'ay wazîr, atô šavê dika nahâtbôyava?' gôtë, 'naxêr.' gôtë, 'ta či dit?' wazîrî pâ na bô kuřakay sûnd xârbô, 'az dang nâkam?' waxtê sultân lê pirsî, 'ta dihûka či ditbô?' gôtë, 'sultânî xôš bît, atô șubay tgâl min wara, yâ min ditî tôš dê bînî.' bô hêvârî, hardukâ jîlkët darwëšâ kirina bar xô, har wakô rôzâ awwilî çônava bar dikânâ kuřakay.

dervish he said to him, 'Father dervish.' The dervish replied, 'Yes.' He said to him, 'Come here.' The dervish went to him and the boy said to him, 'Where do you come from?' The dervish told him, 'God knows. I am a dervish, I have no place or home of my own.' The boy said to him, 'Tonight you are my guest.' The dervish said to him, 'So be it.'

663. The boy shut up his shop and they both went home together, went to the boy's room and sat down. The boy's mother brought supper for them and they ate their supper and drank their tea. It turned nine o'clock, then (the dervish) became aware of a knocking. The boy put his mouth to the ground and said, 'Go and tell your mistress that she must excuse me tonight, I have a guest.' She went back and told her mistress. Her mistress said to her, 'Go and tell him that he and his guest should come. If he doesn't come let him answer for it tomorrow.'

664. Her maid came back and said to the boy, 'My mistress said, "Let him and his guest both come. If he doesn't come, it is as he pleases (but he must answer for it)." ' The dervish said to him, 'O merchant, what is this matter?' He told him, 'Don't talk about it. Get up and let us go.' They both went down inside (the tunnel). When they went the dervish beheld that it was the vizier's sister. He was amazed, but dared not make a sound. The girl said to him, 'Father dervish, you take yonder maidservant inside for yourself.'

665. The dervish took a maidservant inside for himself and until it was early morning they both enjoyed themselves. Early next morning the dervish and the boy returned and came back to the boy's room. The boy's mother brought their breakfast, they ate their breakfast, drank their tea, then they both got up and came to the market. The boy said to the dervish, 'Father dervish, if you are still here tonight, come back to me for supper.' The dervish said to him, 'I'll see.'

666. Early in the morning the dervish went back home, put on his official clothes and went to the office. The Sultan said to him, 'O vizier, didn't you come back last night?' He replied, 'No.' He said to him, 'What did you see?' But had the vizier not sworn an oath to the boy that he would say nothing? When the Sultan asked him what he had seen yesterday he said to him, 'May it please your Majesty, you come with me tomorrow and you too will see what I have seen.' It became evening and then both put on dervish clothes and, just as on the first day, they went before the boy's shop.

667. Waxtē kuřakay čāv vē kaftin gāz kirē, 'bāba darwēš.' gôtē, 'balē.' gôtē, 'warina lēra.' waxtē čōna dikānā wī ēk ô kursī bō dā nā, ēk ô čā bō xāst, ya'nī galak qadirē wā girt. bar čē, dāyka wī gōtbōē, 'bābē ta darwēš bō.' bar hindē mihibat gal darwēšādā bō. kuřakay gôtē, 'bāba darwēš, av šava hung har dō mēvānēt minin.' gôtē, 'bilā, čalabī.'

668. Hēvārī kuřakay dikānā xō qapāt kir, har sē vēkřā čōnava. har wakō rōžā awwili dāyka wī šiv bō īnā, wān šivā xō xār, su'batā xō kir, ḥatā bō sa'at na. sa'at na kičaka hāt, I dapay dā. kuřakay davē xō p 'ardīva nā, gôtē, 'hara, bēža xātūnā xō, av šava bilā misa'adē bikat, min dō mēvānēt hayn.' ʂultān ta'ajib mā, gôtē, 'ava či bō, čalabī?' kuřakay gôtē, 'pē na-āxiva, bāba darwēš.'

669. Yēt wā āxiftinādā kičaka hātava, 'taq taq' I dapay dā. kuřakay gôtē, 'amr ka.' awē gôtē, 'xātūnā min yē gōti, " 'ajalan aw ô har dō mēvānēt xō bēn. hakar nahēn ʂubay jābā xō bidatava.'" kuřakay gōta darwēšā, gôtē, 'rā bin, dā bičin. dyāra xudē yā īnāy.' kuřaka žōrdā čō xārē, har dō darwēš kaftina dū. čōn ḥatā I mazalkā kičakē hal dā. ʂultānī dīt 'aynī dasgirā wī hāta darē, dastē kuřakay girt.

670. Aw čōna žōr, gōta darwēšā, 'hungiš har yēkē jāriakē bu xō bana žōr.' wazīrī har wakō šavā awwili bu xō jāriā xō bira žōr. ʂultān 'ejiz bō, qahirī, γazabē girt. rāhēt nāv čāvēt wī stūr bōn, mūēt gyānē wī I jilkēt wī dar kaftin. nawērā ču dangā bikat, rū ništa xārē p 'ejizi. aw jāriā kō xātūnē dāyē čō, šikāyat lē kir, gôtē, 'xātūnā min, ava čituv darwēšā? har pīta p min nākat.'

671. Xātūn hāta darē, aw p 'ejizi darwēši xuři, gôtē, 'tō hind lē hātī az jāriā xō pēškēši ta bikam, atō pē rāzī nabī? dē, rā ba, hara žōr, bu xō lāriā tgal bika.' darwēš rā bō, čō žōr, yē 'ejiz bō, nivist ḥatā bō rōž. wa'dē bīa rōž kuřakay hāta darē, gāzī darwēšā kir, gôtē, 'rā bin, dā bičinava.' aw hātinav mazalkā kuřakaydā.

667. When the boy caught sight of them he called to them, 'Father dervish.' They replied, 'Yes.' He said to them, 'Come here.' When they went into his shop he set a chair for each of them, sent for a (glass of) tea for each of them, in other words he treated them with great respect. For what reason? (Because) his mother had told him, 'Your father was a dervish.' For this reason he had some affection for dervishes. The boy said to them, 'Father dervish, tonight you are both my guests.' They said, 'So be it, O merchant.'

668. In the evening the boy shut up his shop and all three of them went home together. Just as on the first day, his mother brought supper for them, they ate their supper and conversed among themselves until it was nine o'clock. At nine o'clock the girl came and knocked on the plank. The boy put his mouth to the ground and said to her, 'Go and tell your mistress that she must excuse me tonight, I have two guests.' The Sultan was amazed and said to him, 'What was this, O merchant?' The boy said to him, 'Don't talk about it, father dervish.'

669. They were talking thus when the girl came back and knocked on the plank. The boy said, 'Yours to command.' She said to him, 'My mistress said, "Let him and both his guests come quickly. If they don't come let him answer for it tomorrow." ' The boy said to the dervishes, 'Get up and let us go. Obviously God has ordained it.' The boy went down inside and both dervishes followed him. They went until they came out in the girl's room. The Sultan saw his very own betrothed come out and take the boy's hand.

670. They went inside, saying to the dervishes, 'Each of you take a maid-servant inside for yourselves.' The vizier took his own maid-servant inside, just as on the first night. The Sultan was distressed and angry. The veins on his forehead thickened and the hair on his body stood out through his clothes. He dared not make a sound, but sat down angrily. The maid-servant whom the lady had given to him went and complained about him, telling her, 'My lady, what sort of dervish is this? He simply won't take me.'

671. The lady came outside and angrily went for the dervish, saying, 'Has so much happened to you that when I give you my own maid-servant you're not satisfied with her? Get up and go inside and play with her.' The dervish got up and went inside, (but) he was angry and slept until it was day. When it was day the boy came outside, called the dervishes and said to them, 'Get up and let us go back.' They came back into the boy's room.

672. Tēštā wā hāt, tēštā xô xār, ammā șultānī naxār. kuřakay gôtē, ‘bāba darwēš, tō bō nāxôy?’ awī gôtē, ‘xudē zēda kat, dilē min nāčita zādī. șubayā az ču nāxôm.’ kuřakay nazānī kō yē ‘ejiza, kō masala čiya. rā bôn, hātina bāžarī, kuřakay gôtē, ‘bāba darwēš, akar hung av šava lēra mān har warinav lālī min, dē bu xô su’batē kayn.’ kuřakay čōv dikānā xô, nazānī dē či qawmīt.

673. Șultān va gařyā, čō mālā xô, jílkēt ūismī kirina bar xô, hālan čō dāirē, awī gāz kir, ‘bō min wazīrī paydā bikan.’ wazīrī či kir, wazīrī zānī dē či qawmīt, aw čō mālakā jūā, gôtē, ‘min va šērin.’ jūā gôtē, ‘wara, hara t kōrkā xānôtēdā.’ aw čō t kōrkā xānôtēdā, xô va šārtava. gōta jū, ‘čand nivinkēt hungō hayn bīnin, bihāvēna sar pištā min.’

674. Șultānī gāz kira zābitakī, gôtē, ‘hara, siřiakā ‘askarī gal xô biba, kuřē ahmad ھالۋاچى bīnī, ammā p pēčikā naynī, har dō pēt wī bigirin, sar pištē bixišnin ھاتا tīnīna ēra. hakō hungō īnā ēra xabari nadana min, hālan bibay, șalb kay.’ zābitaka čō, har wē gāvē siřiakā ‘askarī bir, misallaھ, dawray dikānā kuřakay girt. kuřakay nazānī či qawmī. hālan zābitaka čō dikānēdā, sē čār ‘askarak tgal xô birin, har dō pēt kuřakay girtin, ēxista ‘ardī, dū xôrā xiš kir, nīvakā bāžarī sar ēxist, rā bir.

675. Maxlōq mišawwiš bō, kas nazānī či qawmī, sarā čiya. ēkī har l wē gāvē čō, xabar dā ahmad ھالۋاچى, gôtē, ‘hāl ô masalē kuřē ta hō qawmī.’ ahmad ھالۋاچى či kir, hālan das dā dō kīsikēt zērā, har yak binkafšakī nā, čō lālī șultānī. har dō kīsikēt zērā dā nāna sar mēzā șultānī. gôtē, ‘ava čiya?’ gôtē, ‘șultānī xōš bīt, ava zērīn. minēt īnāyn bō xazinē, kā sūcā kuřē min čiya?’

676. Șultānī gôtē, ‘kuřē ta kīa?’ gôtē, ‘filān kas.’ șultānī gôtē, ‘hahō, aw kuřē taya!’ gôtē, ‘balē.’ īnā gôtē, ‘atō ô kuřē ta ô ahlē mālā ta hamō dē hēna șalb kirin. av kīsikēt zērā ô mālē ta hamō

672. Their breakfast came and (the others) ate their breakfast, but the Sultan did not eat. The boy said to him, 'Father dervish, why don't you eat?' He replied, 'May God increase it (for you), I don't feel like food. I don't eat anything in the morning.' The boy did not know that he was angry or what was the matter. They rose and came to the market and the boy said to them, 'Father dervish, if you are still here tonight come back to me and we shall talk together.' The boy went back to his shop, not knowing what was going to happen.

673. The Sultan returned, went to his home, put on his official clothes and immediately went to the office and called, 'Find the vizier for me.' What did the vizier do? He realized what was going to happen so he went to a household of Jews and said to them, 'Hide me.' The Jews said to him, 'Come and get into the pit of the loom.'¹ He went into the pit of the loom and hid himself. He said to the Jew, 'Bring as much bedding as you have and throw it over my back.'

674. The Sultan called an officer and said to him, 'Go, take a body of troops with you and fetch the son of Ahmed Halwachi, but do not bring him on foot, tie both his feet and drag him on his back until you bring him here. When you have brought him here do not inform me, but take him immediately and hang him.' The officer went and at that very moment took a body of armed troops and surrounded the boy's shop. The boy did not know what had happened. Immediately the officer went into the shop, taking three or four soldiers with him, tied both the boy's feet, threw him to the ground and dragged him out behind him, threw him into the middle of the market and took him off.

675. The people were amazed, nobody knew what had happened or what it was about. Someone went that very moment and told Ahmed Halwachi, saying, 'Thus and thus has befallen your son.' What did Ahmed Halwachi do? Immediately he took two purses of gold, placed one under each arm, and went to the Sultan. He put both purses of gold down on the Sultan's table. He said to him, 'What is this?' He replied, 'May it please your Majesty, this is gold. I have brought it for the treasury, to know what my son's crime is.'

676. The Sultan said to him, 'Who is your son?' He told him, 'Such-and-such a person.' The Sultan said to him, 'Ho! ho! So he's your son.' He replied, 'Yes.' Then (the Sultan) told him, 'You and your son and the people of your house will all be hanged. These

bô hukmatêya.' awî gôtë, 'şultânî xôš bît, amin ô pîradâykâ wî hardukâ şalb ka, mälê min hamô bilâ bô hukmatê bît, bas kuře min izn da.' şultânî gôtë, 'râ ba l pêš çavët min. hindî min ču šir p ta na dâ dâyna.' awî gôtë, 'şultânî xôš bît, bas tô bêža min, kâ súča kuře min čiya.'

677. Kuře wî bira bar şalbë, širît ìnâ kô dê hafikâ wî têdâ ìnin. waxtê rûs kir zâbitî dît bâzibandak yâ p milê râstêva. hâlan hamâ xô dâ pâš, dastê xô l sar êk dâ nâ, kuřaka hêlava bin širîtê, çavët wî t girê dâyna. şultânî sarê xô l panjarê ìnâ darê kô kuřaka yê l bin širîtê râ wastây, yê rûsa, çavët wî t girê dâyna, zâbitî tgal 'askarâ hamâ yê xô dâya pâš.

678. Waxtê şultânî watuv dît tê xuřî, gôtë, 'hêştâ hungô şalb nakiria?' hamâ gôtë, 'şultânî xôš bît, aw tâqatâ madâ nîa am şalb bikayn.' gôtë, 'bînina şilâl.' waxtê bira şilâl bâziband dît p milê wîva. hâlaⁿ râ bô, p dastêt xô aw bâziband va kirava. waxtê tê fikirië dît, imzâ wî yâ lê. gôta ahmad halwâči, gôtë, 'râstië bibêža, ava kuře kêya?' ahmad halwâči gôtë, 'şultânî xôš bît, hâl ô masalê wî hô bô.'

679. Gôta kuřakay, gôtë, 'kuře min, bibêža, tô kuře kêy?' kuřakay gôtë, 'az nizânim.' gôtë, 'çituv tô nizâni, ta dâyk haya, ta bâb haya, ta kî haya?' gôtë, 'min dâykâ hay.' gôtë, 'nâvë dâykâ ta čiya?' gôtë, 'nâvë dâykâ min filâna.' gôtë, 'nâvë bâbë dâykâ ta čiya?' gôtë, 'filân kasa, şêxê 'arabâna.' hâlan şultân râ bô, nâv çavët kuřakay mâči kirin. ahmad halwâči galak kayfâ wî hât, dilê xôdâ gôtî, 'yâ rabbî, tô çârayakê l kuře min bikay, bas şalb nakan.'

680. Şultânî gôta ahmad halwâči, gôtë, 'ava kuře mina.' ahmad halwâči gôtë, 'şultânî xôš bît, mâdam ava kuře ta bîtin, ta av tîrsa ìnâ rêkâ min ô rêkâ kuře xô, bibêža min masalaş či bô?' şultânî gôtë, 'ahmad, hâl ô masala hô bô.' ahmadî gôtë, 'şultânî xôš bît, mâdam waya, ta aw kič mâra nakiria, gâz ka malây, bîna, l kuře xô mâra ka.' şultânî gôtë, 'ahmad, az qisâ ta nâškinim.'

purses of gold and all your property is (forfeit) to the government.' He said to him, 'May it please your Majesty, hang both me and his old mother and let all my property be forfeit to the government, but release my son.' The Sultan said to him, 'Get out of my sight. It is enough that I have not struck you with my sword.' He replied, 'May it please your Majesty, just tell me what my son's crime is.'

677. His son was taken to the gallows and a rope brought to put his neck in. When he was stripped the officer saw an armlet on his right shoulder. Immediately they all retreated, placing their hands one upon the other (in homage), leaving the boy beneath the rope with his eyes bound. The Sultan put his head out of the window (and saw) that the boy was standing naked beneath the rope with his eyes bound, and the officer and the troops had all retreated.

678. When the Sultan saw this he chid them saying, 'Haven't you hanged him yet?' They all said to him, 'May it please your Majesty, it is not within our power to hang him.' He told them, 'Bring him upstairs.' When he was brought upstairs (the Sultan) saw the armlet on his shoulder. Immediately he rose and undid the armlet with his own hands. When he examined it he saw that his own signature was on it. He said to Ahmed Halwachi, 'Tell me the truth, whose son is this?' Ahmed Halwachi told him, 'May it please your Majesty, his story was thus.'

679. He said to the boy, 'My son, tell me, whose son are you?' The boy told him, 'I don't know.' He said to him, 'How don't you know? Have you a mother, or a father, or who have you?' He told him, 'I have a mother.' He said to him, 'What is your mother's name?' He told him, 'My mother's name is so-and-so.' He said, 'What is your mother's father's name?' He told him, 'He is so-and-so, the Sheikh of the Arabs.' Immediately the Sultan got up and kissed the boy's forehead. Ahmed Halwachi was very pleased, (for he had) said to himself, 'O my Lord, do something for my son, that they should at least not hang him.'

680. The Sultan said to Ahmed Halwachi, 'This is my son.' Ahmed Halwachi said to him, 'May it please your Majesty, since this is your son, and you have brought this fear upon me and your son, tell me, what was the matter?' The Sultan told him, 'Ahmed, the matter was thus.' Ahmed said to him, 'May it please your Majesty, since that is the case, and you have not (yet) married the girl, summon the mullah, bring him and marry her to your son.' The Sultan said to him, 'Ahmed, I will not go against what you say.'

681. Awî har wê gâvê v rê kira dû malây, lê mâra kir. kira dâwat, kira kayf. jûlaka wê gâvê çôva, gôta wazîrî, gôtê, 'râ ba, Mizgînîê bidama ta, aw kuř dar kaft kuře şultânî, xuškâ filân wazîrî lê mâra kir, kira dâwat.' wazîr dar kaft, têta darê, sah tkatê qiyâmata, awîş wê gâvê çô dastê şultânî.

Kiçâ Hâkimî

682. HABÔ, habô hâkimak. awî hâkimî habô kiçak ô kuřak. hal stâ, kiç ô kuřet xô dâ nân l bar malây, darsâ bixûnin. aw, malâyaka hal stâ, haž kiçakê kir. râ bô, dâ bêzita bičûkâ, 'hing harinav mälâ xô.' pâšî hingî dâ darsâ nišâ kiçakê bidatin, dâ râ bitin, das hâvête kiçakê, şolâ xirâb tgal bikatin. râ bô, aw či kir, kiçaka galakâ p-nâmûs bô, rôžakê, hayvakê balâ xô l malây va kir.

683. Bâbê wê gôtê, 'tô bô či nâčia malây?' gôt, 'az nâčim, az mâzin bîm ô az adab tkam.' inâ gôtî, 'lâzima tô biči.' gôtê, 'bâša, 'abâyakî tô bô min bikiřa az dê čim.' inâ hal stâ, 'abâ bô kiři. waxtê 'abâ bô kiři inâ râ bô, çô malây. wê rôžê hal stâ, awî malây či kir, dars gôta kiçakê. inâ bičûk v rê kirinava. inâ malây gôta kiçakê, gôtê, 'wara, rû nê xârê.' inâ kiçaka hal stâ dâ râvîtin. malâ hât dâ girîtin, inâ râ bô, kiçaka, râvî. 'abâe kiçê dastê malâydâ mâ.

684. Bâbî gôta kiçâ xô, 'ta či lê kir, av 'abâya?' gôtê, 'min dâ faqîrakî.' nagôtê kô, 'malây yê birî w dâ vê şolê tgal min katin.' inâ ba'dil-hayâmakî malâ nawerâ dar kavîtin. hâkimî jâb bô v rê kir, gôtî, 'tô bô nâhêy, l mađlisâ rû nêya xârê?' gôtê, 'az nâhêm, nânê hâkimî hâram bia. az našem bêma lâlî hâkimî. lâzima bičia hajê, pâšî am dê hêyna diwânxanâ hâkimî.' jâb bô v rê kir, gôtî, 'bilâ bêtin, az dê čima haj.'

685. Inâ malâ hât, inâ hal stâ, hâkimî malâ kira wakilê xô yê 'âm, l mađkamê, kô mälê xô, bičûkê xô, 'ayâlê xô hamâ taslimî malây bikat ô hâkim ô kuře xôş bičina hajê. inâ kiçakê çô lâlî bâbê

681. That very moment he sent after the mullah and married her to him. Then the Jew went home and told the vizier, saying, 'Get up, I have good news for you. That boy turned out to be the Sultan's son, they have married such-and-such a vizier's daughter to him and made a celebration.' The vizier came outside, saw that there was a great commotion, then he too went back to the Sultan.

The Prince's daughter

682. ONCE there was a Prince who had a daughter and a son. He rose and set his son and daughter before a mullah to study. He, the mullah, took a fancy to the girl. He used to get up and say to the children, 'You go home.' Then he used to give the girl lessons and (finally) he was going to get up and reach for the girl and do some evil with her. She got up and, being a very chaste girl, what did she do but relieve the mullah of her presence for a day, (and then for) a month.

683. Her father said to her, 'Why don't you go to the mullah?' She said, 'I'm not going. I have grown up and I am ashamed.' So he said, 'You must go.' She said to him, 'Well, you buy me an aba¹ and I will go.' So he rose and bought her an aba. When he bought her an aba she got up and went to the mullah. That day what did the mullah do but rise and teach the girl. Then he sent the children off. Then the mullah said to the girl, 'Come and sit down.' Then the girl got up to run away. The mullah came to catch her so the girl got up and ran away. The girl's aba stayed in the mullah's hand.

684. The father said to his daughter, 'What have you done with this aba?' She told him, 'I gave it to a poor person.' She did not tell him that the mullah had taken it and was about to do this with her. In the end the mullah did not dare to go out. The Prince sent him a message saying, 'Why don't you come and sit in the assembly?' He told him, 'I am not coming. The Prince's food has become illicit (for the devout). I cannot come to the Prince. You must go on the pilgrimage, then we shall come to the Prince's audience-chamber.' He sent him a message saying, 'Let him come. I shall go on the pilgrimage.'

685. Then the mullah came and the Prince rose and made the mullah his general agent in the court so that he might entrust his home, his children, and all his family to the mullah, and that the Prince and his son might go on the pilgrimage. Then the girl went

xô, gôta bâbê xô, gôtë, 'az fijä tkam, bô min xânîakî batâl bika, az dê p xô čim nâv xânîe xô, rû nêma xârê. az lêra nâbim hâtä tô têyava l haj.' gôtë, 'bâša.' hal stâ, xânîak dâ kičâ xô, xâdimakiš dâe, xidâm. gôtë, 'lâlî ba.' sûär bôn, čôn bô hajë.

686. Înâ ba'da hayâmakî malâ hal stâ dâ čita mälâ kičakë. pîražinak girt, gôtë, 'ava bô ta čand lîra, az haz kam tô bičia kičakë, bô min qâni' bikay.' înâ râ bô, malâ p jâsûsî ô p hêva w wêva hal stâ, čô mälâ kičakë. waxtë čô sar darajâ mälâ kičakë înâ râ bô, kičakë čâv vê kaft. waxtë čâv vê kaft kičaka rûs bô, sarê xô tšušt. das hâvëta awî, bâdiâ ãvë, girt ô hâvët bô malây. înâ sarê malây škast. malâ favî, čôva.

687. Ba'dil-hayâmakî înâ bâbê wê, aw hâtinava. hâtinava, 'âlam čô istiqbâlâ wî, barakâ wî. gôtë, 'čituva, malâ? hâlê ta w ma'išatê ta čituva?' gôtë, 'wallâhî, galak bâša, balê am ta'asifê tkêşin, quşûriakâ hâtia ma.' gôtë, 'či qawmîa?' gôtë, 'kičâ ta bîa, bîa—hâšâ—qahba.' gâzî kuře xô kir, hâkimî, gôtë, 'wara, nôka biči, hâ'hâ' xuškâ xô bikužî, jîlkët wê va day nâv xûnê, bô min bîna.' gôtë, 'bâša.'

688. Kuřaka hal stâ, râ bô, sûär bô ô čô mälâ kičakë. gôta xuškâ xô, gôtë, 'ava čiya?' înâ gôtë, 'či bîa?' gôtë, 'av malâya, hâl ô masala avaya, lâlî bâbê ta ava gôt.' înâ kičakë gôt, 'hâl ô masalê min avaya dastê malâydâ.' înâ gôtë, 'zâ, bâša. am dê hâywanakî va kužin, jîlkë ta nâv va dam bô bâbê ta.' gôtë, 'bâša.'—'atôš bu xô biřava.' înâ hal stâ aw, kuře wî, kuře hâkimî, râ bô, jîlkët xuškâ xô birin, birina barî bâbê xô, gôtë, 'ava min xuškâ xô kušt.' kayfâ malâysh hât.

689. Čônava, kô dê kuřaka p šavê čitîn, dâ xuškâ xô bînitava. bîr kir bar qalabâliyê, maxlôqâtê hâtina lâlî bâbê wî, sarâ bâbê wî bidan. înâ, bô rôž, aw birâe wê nahât, kičaka favî, čô. čô čolî, bîrsî

to her father and said to him, 'I beg you to empty a house for me and I shall go into my house by myself and settle down. I shall not stay here until you come back from the pilgrimage.' He said to her, 'Very well.' He rose and gave his daughter a house and gave her also a maid-servant. He told her, 'Stay with her.' Then they mounted and went on the pilgrimage.

686. After a while the mullah got up to go to the girl's house. He procured an old woman and said to her, 'Here are a few lire for you. I would like you to go to the girl for me and persuade her (to accept me).' Then the mullah got up and went to the girl's house to spy on her and this and that. When he went up the steps of the girl's house she got up and caught sight of him. When she caught sight of him the girl was naked, bathing herself. She reached for the thingummy, the bowl of water, seized it and threw it at the mullah. She broke the mullah's head. The mullah ran off and went home.

687. After a time her father (and the others) came back. They came back and all the people went to meet him and welcome him. He said to him, 'How are things, mullah? How are you and how are you getting on?' He told him, 'By God, all is very well, but we are very sorry, one sinful thing has befallen us.' He said to him, 'What has happened?' He told him, 'Your daughter has become..., has become—Heaven forbid!—a whore.' He called his son, the Prince, and said to him, 'Come, go now and kill your sister immediately, dip her clothes in the blood and bring them for me.' He said, 'Very well.'

688. The boy rose, mounted and went to the girl's house. He said to his sister, 'What is this?' So she said to him, 'What has happened?' He told her, 'This mullah, this is the story that he has told your father.' Then the girl said, 'This is what has happened to me at the hands of the mullah.' Then he said to her, 'Well, all right. We shall slaughter a sheep, and I shall dip your clothes into (the blood) for your father.' She said, 'Very well.'—'You run away (and save) yourself.' So he, the Prince's son, got up and took his sister's clothes before his father and told him, 'Here, I have killed my sister.' The mullah, for his part, was delighted.

689. They went back home, the boy intending to go at night in order to bring back his sister. He forgot, on account of the crowd of people who came to his father, to visit his father. The (next) day dawned and her brother did not come, so the girl ran off and went (away). She went into the wilderness and was hungry and thirsty,

bô, têni bô, çôya γayr bâzar. wî bâzariš 'aynan hâkimakê dîka habô. kuře wî hâkimî p xô çô bô râvê, nêçirê. inâ l wê darê kiçakaš rûs mâya, çiplaq, çu jîlk bardâ nîna.

690. Inâ şayê wî haw kir bô nâv wî gyây. gôtê, 'atô ansî, jînsî? wara, dar kava naxô dê ta kužim.' inâ gâz kirê, gôtî, 'az hûrmâtîm, az adab tkam dar kavim. tiştakî bihâvêza bar min, dê kama bar xô.' inâ hâbabê xô bô hâvêt, kira bar xô, hâta darê. kuře hâkimî hâvêta pişt xô, sûär kir, bir bô mälâ xô, kir bô xidâmâ xô. awîş kiçâ hâkimî, avaş kuře hâkimî, yê γayr bâzar.

691. Inâ râ bôva hayâmakî, rôžak, hayvak, sâlak, barê xô kirê, daykâ wî, kuře hâkimî, 'av kiçâ galakâ bâşa w yâ miskîna w yâ faqîra.' inâ gôta kuře xô, 'az hâz tkam az vê kiçê l ta mära kam.' inâ gôtê, 'kayfâ ta, dâ.' inâ râ bô, gâzî imâmî kir, malây kir, av kiçâ l vi kuře xô mära kir. ba'da hayâmakî, sâlak, dô sâl, sê sâl, dô biçûk lê paydâ bôn. inâ rôžakê râ bô, çô sarbânî, yarîbî kir, yarîbiâ dayk ô bâbet xô, wê kiçê.

692. Inâ mîrê wê sar kaft, kuře hâkimî, gôtê, 'ta čiya?' gôta žinâ xô. inâ gôtê, 'mâ az ci bêzima ta? hâl ô masalê minîš avaya w ava hinda sâla az lêraha, tô ču su'âlâ l min nâkay, tô ču jwâbâ l min nâkay. ayš har wakô ta kiçâ hâkimîma, filân bâzari.' gôtê, 'bâşa, am dê râ bin, čin, sarâ bâbê ta dayn.' inâ gôtî, 'bâşa.' inâ râ bô, çô lâlî bâbê xô, aw kuř, kuře hâkimî, gôta bâbê xô, 'hâl ô masala avaya.' inâ gôtê, 'bâşa.'

693. Gâzî wazîrakî kir, wazîri gôtê, 'zâ bilâ kuřaka načitîn, az dê gal kiçakê čim.' 'askar dirist kirbô, aw dirist kir, râ bôn, dê tgâl kiçakê čin. wazîriš tamâ'i t kiçakêdâ habô. hal stân, hâtin bô rêkê, isrâhatâ xô kir rêkê, šavê čâdirêt xô dâ nân l wê darê kô dê isrâhatâ xô kan. nîvakâ šavê wazîraka çô, dê ta'aruzî kiçakê bîtin.

694. Inâ râ bô, kiçaka galak adab ô mastôr bô, inâ xô t dast nanâ. inâ gôtê, 'az dê kuřakê ta va kužim,' wazîri gôtê. inâ gôtê, 'bilâ, va kuža.' inâ kuřakê wê va kuštava. inâ wê šavâ pâstir çôn, qûnâyakâ dî dâ nâ. inâ râ bôn wê darê jârakâ dî, kuře dîš va kušt.

and went to another city. This city also had another prince in just the same way. The son of the prince went hunting by himself. Now the girl was left there stark naked, without a stitch of clothing on her.

690. Then his dog barked at the middle of that grass. He said, 'Are you human or a jinnee? Come on out or I'll kill you.' She called to him, saying, 'I am a woman, and I am ashamed to come out. Throw something over me for me to put on.' So he threw her his cloak and she put it on and came out. The prince's son put her behind him, mounted her and took her home and made her his maid. She (was) the daughter of a prince, he the son of a prince, of a different city.

691. So a time passed, a day, a month, a year, and the mother of the prince's son looked at her (and said to herself), 'This girl is very good and quiet and gentle.' So she said to her son, 'I would like to marry this girl to you.' He said to her, 'Just as you like, mother.' She rose and summoned an imam, a mullah, and married this girl to her own son. After a time, a year, two years, three years, she bore two children. Then one day the girl got up, went on to the roof and cried from home-sickness for her mother and father.

692. Then her husband, the prince's son, came up to the roof and said to her, 'What's the matter with you?' (This) he said to his wife. She said to him, 'What shall I say to you? This is my story and I have been here all these years and you never ask me or tell me anything. I too am the daughter of a prince, of such-and-such a city, like yourself.' He told her, 'Very well, we shall rise and go and pay a visit to your father.' Then she said, 'Very well'. So the lad, the prince's son, rose and went to his father and said to him, 'This is the story.' Then he said, 'Very well.'

693. He summoned a vizier and the vizier said to him, 'Well, let the lad not go; I shall go with the girl.' He made troops ready and they got up to go with the girl. The vizier also had designs on the girl. They rose and set out on the road and rested on the road. At night they pitched their tents at the place where they would rest. In the middle of the night the vizier went to assault the girl.

694. The girl was very chaste and modest, so she got up and would not submit to him. Then the vizier said to her, 'I shall slaughter one of your sons.' She said to him, 'So be it, slaughter him.' So he slaughtered one of her sons. Then, the next night, they went and pitched camp at another stage. Again they got up there

šavā pāštir l jēyakē dī dā nā, īnā čōn nik bīrakē, aw bīr yā nēzik bō, nik wān, yā āvē.

695. īnā rā bō, wē šavē čō nik kičakē. īnā aw kičaka p ḥilakē gôtē, 'dē čim, dastnivēzā xô šom,' ḥatā čō darva. čō darva w xô hāvēta t bīrēdā. waxtē xô hāvēta t bīrēdā, īnā rā bō, waziraka, hāt, sah katē kō yā t binē bīrēdā. īnā wazirī gāzī 'askarī kir, gôtī, 'rā bin, dā va gařeyn, bičinava. kičakē, bizāna, ūavī. min hingī gôta ḥākimī, kuře ḥākimī, kō av kiča kičakā pīsa, tuřahāta, balē guyē xô nadā min.'

696. īnā rā bō, waziraka, čōva, gôta kuře ḥākimī, gôtē, 'kičaka dar kaft kičā qaračā.' īnā rā bō, kuře ḥākimī galak 'ajiz bō. waxtē 'ajiz bō, īnā rā bō, gôta bābē xô, 'az dē čim, dū vē kičērā čim.' īnā rā bō, čō, čō, gašta 'urbānakī, sar davē wē bīrē dā nāy, kičaka yā hal kēšay. gôtē, 'tō čiy?' gôtē, 'az ḥalāqim.' gôtē, 'bāša.'

697. Čō jē wī, jē awē kuře wē awwil va kuštī, dīt sūārak hāt yē şōr, haspē wī şōr, jil ô bargē wī hamō şōr. īnā gôtē, 'ayš dē tgāl hingō hēm.' ava tbēžina kuře ḥākimī. gaština qūnāyā dīka, *jē wazirī lē dā nāy. īnā dīt hāt jihēlakē tāza, jil ô bargē wī hamō sīpī, haspē wī sīpī. gôtī, 'azī dē hēm gal hingō.' gôtī, 'dā bičin.'

698. Čōn ḥatā gaština mālā kičakē, wī ḥākimī, l wī bāžarī. īnā čōna mālā wī ḥākimī, gôtē, 'kia mālā ḥākimī?' gôtē, 'avaya.' čōna mālā ḥākimī kō daykā kičakē ô bābē kičakē hardukēt kōra bīn. 'salāmu 'alayk,'—'alaykum as-salām, hing p xēr hātin, sar čāvā,' dīwānxāna w čā w qalabāliy ô watuv. bāša.

699. īnā kuře ḥākimī gôta ḥalāqī, gôtē, 'tō ču čirōkā nizānī?' īnā gôtē, 'balē, az čirōkā tzānim.' wazirakiş yē tgaldā, tgāl kuře ḥākimidā, ḥalāqī das hāvēta čirōkā xô, čirōkā xô gôt. īnā daykā kičakē hāta bar panjarē, guyē xô dā čirōkē, kō av čirōka yā p vē mālē tēta gōtin kō, 'ḥākimak habō, wī ḥākimī kičak ô kuřak habōn

and he slaughtered the other son. The next night they pitched camp in another place, they went near a well, and the well of water was near to them.

695. Then he got up that night and went to the girl. So the girl said, as a trick, 'I shall go to perform my ritual ablutions,' so as to go outside. She went outside and threw herself into the well. When she threw herself into the well the vizier got up and came and saw that she was at the bottom of the well. Then the vizier called the troops and said, 'Get up, so that we may turn round and go back. The girl, you must know, has run off. I told the prince, (or rather) his son, that this girl was foul and worthless, but they paid no heed to me.'

696. Then the vizier got up and went back and said to the prince's son, 'The girl turned out to be a gipsy's daughter.' Then the prince's son was very angry. When he got angry he got up and said to his father, 'I am going after this girl.' So he got up and went and went and came to some bedouin, camped at the head of the well, who had pulled the girl out. He said to her, 'What are you?' She told him, 'I am a barber.' He said, 'Very well.'

697. He went to that place where her first son had been slaughtered and saw a red horseman coming, his horse red and all his clothes red. He told him, 'I too shall come with you.' This they said to the prince's son. They reached the other stage, the place where the vizier had camped. Then they saw a fresh young man coming, his clothes all white and his horse white. He said, 'I too shall come with you.' He said, 'Let us go.'

698. They went on until they reached the girl's home, of that Prince in that city. Then they went to the home of that Prince and said, 'Which is the Prince's home?' They told them, 'This is it.' They went to the home of the Prince, where both the girl's mother and father had gone blind. 'Peace be upon you.'—'And upon you peace. You are welcome, upon (our) eyes.'—Audience-chamber and tea and a crowd and that sort of thing. Right.

699. Then the Prince's son said to the 'barber', 'Don't you know any stories?' She replied, 'Yes, I know some stories.' A vizier was with him too, with the prince's son, and the 'barber' began her story and told it. Then the girl's mother came to the window and listened to the story, (and heard) that this story was told (of what had happened) in this house, that, 'Once there was a Prince who had a daughter and a son and he set his son and daughter before

ô kič ô kuřēt xô dā nāna bar malāy ô malāy hal stā, dastē pisiē tgal habō kô pisiē tgal bikatin, hākim čō hač, ô av čirôka gôt.

700. Malāyš yē l wē darē. kuřē hākimī darkē dā ēxistī kô kas dar nakavīta darē. inā ū bôn, čirôkā xô xalās kir. inā kuřē hākimī gôtē, ‘pā dyāra atô p vē mas’alē tzāni.’ inā gôtē, ‘arē wallā, az p vē masalē tzānim.’ inā gôtē, ‘čāwāya? tō ū ba, bō min vē mas’alē bēža kô ava čiya.’ gôtē, ‘avē masalē, hāl ô masalē ma avaya l awwilī hātā āxirī.’

701. Inā gôtē, ‘čāwā?’ inā gôtē, ‘vī wazirī av bēbaxtiā tgal min kirī w vī malāyas av bēbaxtiā tgal min kirī w az xuškā tama w avaš mērē vē žinēya. av sūārē şoriš kuřē mina ô. av sūārē sipiš kuřē mina. vējā kayfā hingoya w yē hanē dāykā mina, yē hanē bābē mina.’

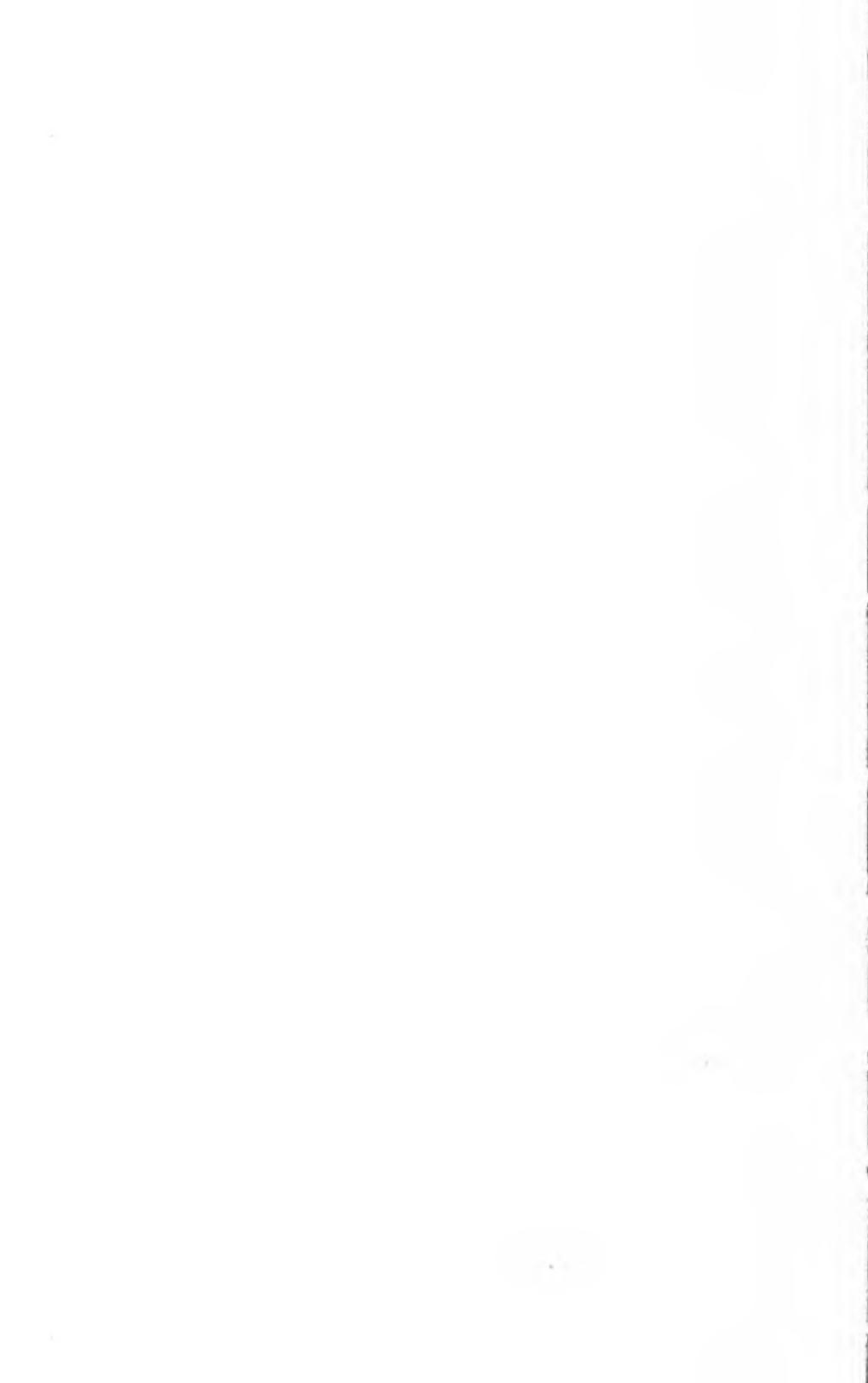
702. Inā čāvēt wān zil bônava w čē bônava w inā ū bō, sarē malāy wē gāvē biři, sarē wazirakayš biři. haft šavā, haft ūzā dōl ô zirnā lē dā w kira kayf ô qalabāliy ô hal stā, kičaka, sūār bō, tgal mērē xô čova.

a mullah and the mullah got up and intended to do her some mischief, and the Prince went on the pilgrimage'—and this story she told.

700. The mullah was there too. The Prince's son had shut the door so that nobody could get out. Then she finished her story and the Prince's son said to her, 'Evidently you know about this matter.' She told him, 'Yes, indeed, I know about this matter.' So he said to her, 'How is it? Come, tell me how this matter is.' She told him, 'This is our story from beginning to end.'

701. Then he said to her, 'How?' She told him, 'This vizier did these treacherous things to me, and this mullah also did these treacherous things to me, and I am your sister and this is my husband. This red horseman is my son and this white horseman is also my son. Now it is as you please, and that is my mother yonder and that is my father.'

702. Then their eyes became wide¹ again and were healed, and he got up and there and then he cut off the head of the mullah and the head of the vizier also. For seven nights and seven days they played the drum and shawn and made a great celebration, and then the girl rose and mounted and went back with her husband.



VII

AMADIYE AND *BARWĀRĪ-ŽŪR*

AMADIYE [Kd. *Amēdiē*] is the centre of the largest Kurdish district in the province of Mosul, and was for centuries the capital of the Badinan principality. Its present sub-districts are *Barwārī-žōr* (or *-bālā*) to the north, and *Nērwa w Rēkān* to the north-east. In midsummer the town is practically deserted, the people having moved down *en masse* to Sulav, as described in Am. 721–2, both for their own comfort and also to cater for the influx of visitors from as far away as Baghdad.

The author of all the Am. texts was a young man of barely 20 years of age, *Qādir Sa'dullāy*. *Qādō*, as he was called, was about to record the first texts when the recording machine ceased to function. Am. 703–12 were, therefore, taken down from dictation. Later, when the recorder had recovered, the same texts were recorded, and are given here for comparison as Am. 703A–712A. In the description of Amadiye *Qādō* seems to have been modelling himself on some broadcasting commentator, with strange results.

The Bar. texts were recorded extempore in the village of *Bētkār*. This is the first village on the left bank of the Greater Zab, though 2,000 feet above it, after the river enters Iraq from Turkey. Technically it may be within the sub-district of *Nērwa*, but the people claimed to be *Barwārīs* who had moved across the Zab at some time.

The village was a seemingly poor one and, our arrival being unexpected, the hospitality, although freely offered, was of the barest. The task of persuading someone to record a story in mid-morning was not made easier by a Nestorian Christian muleteer with the party (one of the villagers resettled in the north of *Barwārī-žōr* after their taking refuge in Iraq during the First World War). He set about improving the shining hour by commenting in a loud voice on the general filth, poverty, meanness, and untrustworthiness, of Kurds, the while partaking of their hospitality.

Nevertheless two Kurds, both middle-aged men, were persuaded to help. The first, *Sa'dī*, soon came to the end of his account of the establishment of the village. *Xāfir*, however, the second speaker, was prepared to go on for hours once he had started. I have had to curtail his story at a convenient point before the end of the reel, as this is rather indistinctly recorded.

Diraw

703. NAQLAKË ḥākimakī sē kuř habōn. ḫōžakē kuřet wī ū bōn, čōna āšī. Karē wā barza bō. aw ū bōn, l karē xō gařyān. awā Karē xō dītava l bin qēličkakā kazānē. awā gōtī, ‘av Kara kēr ma nāhēt, am dē bayn, firōšin.’ ū bōn, Karē xō firōt, dā p sē tivangā, ēkā bē lūlī, ēkā bē qōntāx, ēkā škastī. ḫōžakā dī ū bōn, gōtī, ‘am dē čina nēčirē.’ sē paz kuštin, ēkā bē gōšt, ēkā bē kavil, ēkā mirī. ū bōn, čōnav māl, t sē quzānkādā dā nāna kučkī, ēkā bē ūx, ēkā bē darpōšk, ēkā kun. ḥačika yā bē ūx bō, āv tēdā namā, ḥačika yā bē darpōš bō, gōšt žē ū bō, ḥačika yā kun bō, tištak tēdā namā.

* * *

703A. Naqlakē ḥākimakī sē kuř habōn, ḥākimī žī karak habō. ḫōžakē ḥākim, kuřet wī, māna birsī, ū bōn dā čina āšī, Karē xō bir o čōn. waxtē čōyna āšī, havrānē xō hēlā, Karē wā barza bō. hingī ū bōn, l karē xō gařyān, Karē xō nadīt. pištī hingī ū bōn, ‘ard va kōlā, Karē xō dītava l bin qēličkakā kazānēva. awā gōtī, ‘av Kara l kēr ma nāhēt, am dē avī karī bayn, firōšin.’ aw ū bōn, Karē xō bira sīkē, firōt, dā p sē tivangā, ēkā bē lūlī, ēkā bē qōntāx, ēkā škastī. ḫōžakē ū bōn, gōtī, ‘am dē čina pazā l čyāy.’ ū bōn, čōna čyāy, pazā, sē paz kuštin, ēkē bē kavil, ēkē bē gōšt, ēkē bē hastī. pištī hingī ū bōn, hāfīna māl, gōtī, ‘am dē ū bīn, bō xō šīvē lē nīn.’ ū bōn, sē quzānk īnān, ēkā kun, ēkā bē darpōš, ēkā bē ūx. ḥačika yā bē ūx bō, āv tēdā čō xārē, ḥačika yā Kun bō, gōšt tēdā čō xārē, ḥačika yā bē qapāx bō, tištak tēdā namā. xalās.

A lie

703. ONCE a Prince had three sons. One day his sons got up and went to the mill. Their donkey got lost. They got up and went about looking for their donkey. They found their donkey under half the shell of a terebinth nut. They said, 'This donkey is no good to us. We'll take it and sell it.' They got up and sold their donkey and gave (the proceeds) for three guns, one without a barrel, one without a butt, and one broken. The next day they got up and said, 'We'll go hunting.' They killed three sheep, one without any meat, one without any skin, and one dead. They got up, went back home and put them on the fire-place in three cauldrons, one without sides, one without a lid, and one holed. As for the one without sides, the water would not stay in it, as for the one without a lid, the meat came up out of it, and as for the one which was holed, nothing stayed in it.

* * *

703A. Once a Prince had three sons and he also had a donkey. One day the Prince, (or rather) his sons, were hungry, so they got up to go to the mill, took their donkey and went. When they had gone to the mill, and left their load of grain for milling, their donkey got lost. Then they got up and went about looking for their donkey, but did not see it. Then they got up and dug up the earth and found their donkey under half the shell of a terebinth nut. They said, 'This donkey is no good to us. We shall take this donkey and sell it.' They got up, took their donkey to the market, sold it, and gave (the proceeds) for three guns, one without a barrel, one without a butt, and one broken. One day they got up and said, 'We shall go after sheep in the mountains.' They got up and went to the mountains after sheep and killed three sheep, one without any skin, one without any meat, and one without any bones. Then they got up and came home, saying, 'We shall go and cook supper for ourselves.' They got up and brought three cauldrons, one holed, one without a lid, and one without sides. As for the one without sides, the water went down in it, as for the one which was holed, the meat went down in it, and as for the one without a cover, nothing stayed in it. Finished.

Bālīl ô Hārōnārašid

704. Rōžakē hārōnārašidī birāyak habô, nāvē wî bālīl bô. hārōnārašid naqlakē faqîr bô, rā bô, pâra dayn kirin ž jûakî. Rōžakē tijärêt baydâ rā bôn, kârê xô kir dâ čina tijâratê l basrâ. bâlîl rā bô, gôtê, 'ažî dê gal hinga hêm.' çô nik najârî, gôtê, 'bô min şâş şindôqâ čê ka.' bâlîl çô, kêtik girfîn, kirina t şindôqâdâ. çôn p râva.

705. Qônâyakê çôn, dâ nâ 'ardakî, sar âvê, dâ bêhnâ xô bidan. aw qabilakâ 'arabâ l wêrê bô, şexê 'arabâ ma'zôm kirin nik xô bô têştê. waxtê râ bôn, çôn, bâlili kêtikak kira t barikâ xôdâ. waxtê rû niştina xârê, zâd inâ, sê mirôv râ wastyân, har êkê ž wân hažak dastê xô girf ž bar miškâ. hingî l wê dirkê mišk t miša bôn, çôna nâv nivinkêt biçûkâ ô mazinâ.

706. Waxtê rû niştina xârê, aw mirôv, mišk dar kaffîn dâ bêhna sar zâdî. bâlili gôtê, 'hing rû nîna xârê, az dê vâ miškâ dar êxim.' aw râ bô, kêtikak inâ darva ô hâvîta nâv miškâ. mišk hamî râvîn, nawêryân bêhna darva ž bar kêtikê. xalkê wî gundî gôtê, 'tô dê vî haywânî firôshi?' bâlili gôtê, 'arê.' awâ gôtê, 'p čandê?' bâlili gôtê, 'dê êkê va kužim, fižî kavilkê wê zêrât zar.' awâ gôtê, 'bilâ.' aw râ bô, kêtiket xô hamî l wê dirkê firôfîn. aw tijärêt di hamî žê ta'ajjib-girfî bôn.

707. Pişfî hingî râ bôn, çôna basrâ. tijärêt dî mälê xô firôf. bâlîl sê tanûrvân girfîn, nân bô paht, awî nân hamî hâvîta âvê bô mäsiâ. hašt nah rôžakâ pişfî hingî tijärâ jâb dâe, gôtî, 'pişfî sê rôžet dî am dê činava.' bâlili gâzî kira mäsiâ, gôtê, 'ava čand rôža azê nânî dama hinga, hing ži harin, davê xô bô min l binê bahrê bidan, aw tişfet binidâ bô min binin.'

708. Jamî'i mäsiâ râ bôn, çôn t binê bahrêdâ, aw tişfî inân. hamî zêr bôn, lu'lu' bôn ô marjân bôn. pişfî hingî bâlili zibil kiřî, havîr kir, aw lu'lu' ô marjân ô zêr hamî wakî fôfikâ lê kirin, fižî t nâvdâ

Bahlul and Harun al-Rashid.

704. ONCE upon a time Harun al-Rashid had a brother whose name was Bahlul. Harun al-Rashid was once poor, so he got up and borrowed money from a Jew. One day the merchants of Baghdad got up and made themselves ready to go and trade in Basra. Bahlul got up and said to them, 'I shall come with you too.' He went to a carpenter and said to him, 'Make six boxes for me.' Bahlul went and caught some cats and put them into the boxes. Then they went on the road.

705. They went one stage and camped at a place, by some water, to rest themselves. There was a tribe of Arabs there and the Sheikh of those Arabs invited them to a meal with him. When they got up and went, Bahlul put a cat into his pocket. When they sat down, and food was brought, three men were standing, each of them holding a bushy branch in his hand, on account of the mice. Mice were so abundant there that they got into the bedding of children and adults.

706. When those men sat down the mice came out to get at the food. Bahlul said to them, 'You sit down, I'll get rid of these mice.' He got up, brought out a cat and threw it among the mice. The mice all fled and dared not come out on account of the cat. The people of that village said to him, 'Will you sell this animal?' Bahlul said, 'Yes.' They said, 'For how much?' Bahlul told them, 'I shall slaughter one—(for) its skin full of yellow gold.' They said, 'So be it.' He got up and sold all his cats there. The other merchants were all amazed at him.

707. After that they got up and went to Basra. The other merchants sold their goods. Bahlul got three bakers to bake bread for him and he threw all the bread into the water for the fishes. Eight or nine days later the merchants informed him, saying, 'After another three days we shall return.' Bahlul summoned the fishes and said to them, 'It is some days now that I have given you bread. Now you go, and put your mouths to the bottom of the sea for me, and bring me those things which are at the bottom.'

708. All the fishes got up and went to the bottom of the sea and brought those things. They were all gold and pearls and coral. After that Bahlul bought some dung, made a dough of it and made all the pearls and coral and gold like balls of fuel with it, filling them with gold and rubies. After that they got up and made their

zēr ô yāqūt kirin. pištī hingī rā bôn, kārē xô kir dā bēhnav baydā. bālil rā bô, aw hamî zibil kira t sindôqâdâ ô bâr kirin.

709. Hâtin p rëva, sarê girakî rû nişfîna xârê. bâyak ô bârân hâtin, dînyâ galak sâr bô. bâlili hindak aw zibil bu xô kira âgir. awâ tijârâ dîf, bâlili âgirê hay. aw çôna nik, gôfê, 'hindakâ ž vâ bida ma, am ži dâ bu xô bikayna âgir.' bâlili gôfê, 'haka dê bô min sanadakê čê kan, az či tdama hinga l vêra, hing dê l baydâ awî danav min.' awâ gôfê, 'bilâ.' aw râ bôn, sindôqet tôtikêt zibili birin, či zêr ô lu'lu' ô marjân t nâvdâ nabôn.

710. Waxtê hâtinav baydâ har kâsak çôv mälâ xô. pištî hingî sê çâr rôzakâ bâlili gâzî kira wâ mirôvâ, gôfê, 'daynê mi bidanava.' aw râ bôn, çôn, zibil bô inâ. bâlili barê xô dâe, či tişt nâvdâ nabôn. bâlili gôfê, 'mâ muqâwilâ min ô hinga aw nîna, tiştê min dâyav hinga sarê girî hing wî bidanav min?' bâlil râ bô, sindôqak ž wân inâ, va kir, tôtikak že škand. awâ tijârâ barê xô dâe, hamî lu'lu' bôn ô zêr bôn.

711. Aw râ bôn, wâ kira girî, gôfê, 'ava ma či kir? am dê ž ki dirkê avî mälî daynavê?' bâlili gôfê, 'hing wî mälî nadanava balê sanadakê bô birâe min, hârônârašidî, čê kan, aw bibîta xalifa l baydâ.' awâ gôfê, 'bâša.' aw râ bôn, sanadak čê kir, 'sar xalkê baydâ hamî, hârônârašid bibîta xalifa.'

712. Pištî hingî jû hâta daynê xô. awî tvyâ sittî zibaydâye bu xô bibat badalâ daynê xô. hârônârašid râ bô, kira girî, gôfî, 'čawâ jû žinâ min bibat, az bisilmân bim?' bâlil râ bô, daynê wî jû dâe. hârônârašid bô xalifa l baydâ.

av čêrôka qâdir şâ'dullây yâ gôfî.

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704A. Rôzakê hârônârašid l baydâ xalifa bô, mirôv galak haž že [hažé] tkir. rôzakê hârônârašidî birâyak habô, nâvê wî bâlil bô. hârônârašid faqîr bô. rôzakê ž wâ rôzâ bâstijâret wê dirkê râ bôn, kârê xô kir dâ čina tijâratê l basrâ. bâlil râ bô, čô nik najârakî, gôfê, 'bô min şâş sindôqâ čê ka.' şâş sindôq bô bâlili čê kirin. bâlil râ bô,

preparations to return to Baghdad. Bahlul got up, put all the dung into the boxes and loaded it up.

709. They came on the way and sat down on top of a hillock. A wind and rain came up and it became very cold. Bahlul made a little of that dung into a fire for himself. The merchants saw that Bahlul had a fire. They went to him and said to him, 'Give us some of them so that we too can make a fire for ourselves.' Bahlul replied, 'If you will make me a covenant that what I give you here you will repay me in Baghdad.' They said to him, 'So be it.' They got up and took the boxes of balls of dung in which there was no gold or pearls or coral.

710. When they came back to Baghdad everybody went back to his own home. Three or four days later Bahlul summoned those men and said to them, 'Repay the debt you owe me.' They got up, went and brought dung. Bahlul examined it (and found) there was nothing in it. Bahlul said to them, 'Is it not our agreement that you will repay to me the thing which I gave you on the hillock?' Bahlul got up, brought one of the boxes, opened it and broke one of the balls of dung in it. The merchants examined it (and saw that) it was all pearls and gold.

711. They got up lamenting and saying, 'What have we done? Whence shall we repay him?' Bahlul said to them, 'Don't repay this wealth, but make a covenant for my brother, Harun al-Rashid, that he should become Caliph in Baghdad.' They said, 'Very well.' They got up and made a covenant that, 'Harun al-Rashid shall be Caliph over all the people of Baghdad.'

712. After that the Jew came (to recover) the debt owed to him. He wanted to take the Lady Zubeida for himself as repayment of the debt. Harun al-Rashid got up and complained, saying, 'How shall a Jew take my wife, when I am a Muslim?' Bahlul got up and repaid his debt to the Jew. Harun al-Rashid became Caliph in Baghdad.
Qadir Saadullah told this story.

* * *

704A. Once upon a time Harun al-Rashid was Caliph in Baghdad and people loved him greatly. He had a brother whose name was Bahlul. Harun al-Rashid was poor (and had borrowed some money from a Jew). One of those days the leading merchants of that place got up and made themselves ready to go and trade in Basra. Bahlul got up, went to a carpenter and said to him, 'Make six boxes for

čô, bô wā dirkā kaff, hindak kētik girt, aw kirina t wā şindôqâdâ, gal xô bir, awî ū lgâl xô bâr kir. čô nik tijârâ, tijârâ gôfê, ‘bârê ta čiya?’ gôfê, ‘mâ-nga šôla? bârê mina, bârê min kêtikin.’

705A. Râ bôn, hêdî hêdî çôn, dâ nâ sarê girakî. sarê wî girî, wê dirkê qabilakâ ‘arabâ lê habô. awâ ‘arabâ gôfê, ‘warina nik ma avrôka bô têstê, hing ma’zomin nik ma.’ waxtê râ bôn, çôna nik wân, nik šêxê ‘arabâ, bô têstê hinda mirôv t râ wastyâyna, har êkê hažak dastidâ bô.

706A. Pištî hingî zâd inâ, dâ nâ, mišk dar kaftîn dâ hêna sar zâdi. bâlili gôfê, ‘kâ hing xô va dan, az dê vâ miškâ ž vê dirkâ dar êxim.’ waxtê bâlili wa gôfî hamî râ bôn, xô va dân. bâlili kêtikak ž barikâ xô inâ darva, aw kêtik bar dâ wê dirkê, hamî mišk râvîn. aw šêxê ‘arabâ gôfê, ‘tô wî haywânî nâfirôshi?’ gôfê, ‘balê, az dê vî haywânî firôsim. az dê vî haywânî va kužim, dê bô min tiži jildê wê zêr kan.’ awî gôfê, ‘bilâ.’ pištî hingî râ bô, bâlili aw kêtik va kušt, kavilê wê inâ darva, šêxê ‘arabâ râ bô, bô tiži zêr kir. galakêt di ū gal wî râ bôn, aw kavil tiži zêr kir, har êkê kêtikak dâe. pištî hingî râ bôn, bârxânâ xô bâr kir, *çônay bô başrâ.

707A. Hačika tijâr bôn, aw râ bôn, mälê xô firôt ô tişf badal kiřin. bâlil râ bô, čô nik hinda xabâzâ, nik hindak tanîrvânâ, nân kiři. harô sipêda yâ zû dâ râ bît, awî nânî hâvëžita bahrê bô mäsiâ. pištî hingî p haşt nah rôžakâ awâ bâştijârâ jab dâ bâlili, gôfê, ‘xô hâzir ka, pištî sê rôžet di am dê činava.’ waxtê wa gôfî bâlil râ bô, gâzi čand wâ mäsiâ t bahrêdâ kirin, gôfê, ‘ava čand rôža azê nânî dama hinga, mi ū tişfak ž hinga tvëtin, aw tişfet binê bahrêdâ. hing bô min davê xô l wî bidan ô bô min binin.’

708A. Hačika aw tişf bôn hamî zêr ô *yâqûf ô diř ô lu’lu’ bôn. aw hamî mäsi râ bôn, çôna t binê bahrêdâ, awâ davê xô lê dâ, bô wî inân. pištî hingî bâlil râ bô, hindak zibil kiři, hamî walî fôfikâ lê kirin, hindak tiži zêr kirin, tiži dô şindôqâ ū xâli kirin. pištî hingî aw tijâr hamî râ bôn kô bârët xô bâr kirin, hamî jârakâ dî hâtinava.

me.' He made six boxes for Bahlul. Bahlul got up and went and went about those places and caught some cats. He put them into the boxes, took them with him and loaded them up. He went to the merchants and they said to him, 'What is your load?' He said to them, 'Why, is that your affair? It's my load, and my load is cats.'

705A. They got up and went slowly and camped on a hillock. There was a tribe of Arabs in that place, at the top of the hillock. Those Arabs said to them, 'Come to us today for breakfast. You are invited (to come) to us.' When they got up and went to them, to the Sheikh of the Arabs, for breakfast there were some men standing, each holding a bushy branch in his hand.

706A. Then food was brought and set down and the mice came out to get at the food. Bahlul said to them, 'If you'll just step back I'll get rid of these mice from here.' When Bahlul said this they all got up and retired. Bahlul took a cat out of his pocket and let it loose there and all the mice fled. The Sheikh of the Arabs said to him, 'Won't you sell this animal?' He replied, 'Yes, I'll sell this animal. I shall slaughter it and you will fill its skin with gold for me.' He said, 'So be it.' Then he, Bahlul, got up and slaughtered the cat and skinned it and the Sheikh of the Arabs got up and filled it with gold for him. Many others too rose with him and filled the skin with gold and he gave each one a cat. After that they got up, loaded up their baggage, and went on to Basra.

707A. As for the merchants, they got up and sold their goods and bought things in exchange. Bahlul got up, went to a few bakers and bought bread. Every day at early dawn he would get up and throw the bread into the sea for the fishes. Eight or nine days later the merchants informed Bahlul, saying, 'Get yourself ready. In another three days we shall go back.' When they told him this Bahlul got up, summoned as many fishes as were in the sea and said to them, 'It is some days now that I have given you bread. Now I want something from you, the things which are at the bottom of the sea. Put your mouths to them for me and bring them for me.'

708A. As for the things, they were all gold and rubies and pearls. All the fish got up, went to the bottom of the sea, put their mouths to them and brought them for him. Then Bahlul got up, bought some dung, made it all like balls of fuel, filled *some* of them with gold (and jewels) and filled two boxes with empty ones. After that the merchants all got up to load up their loads and came back once again.

709A. Hāfīna sarē girakī, bāyak ô bārānak hāfīn, aw hamī qaramfīn sarmādā. ḥačīka bālīl bō, tīži nik wī zibil bō. aw rā bō, wī bō xō āgirak hal kir, wī qahwak čē kir, qahwā xō va xār, awī āgirē xō kir, har wī garm bō, yēt dī hamī qaramfīn sarmādā. aw bāštījār hāfīna wē dirkē, gōtē, 'hindakā ž vā bida ma žī, am qaramfīn sarmādā.' gōtē, 'bāš, az dē dama hinga, balē warin, bō min sanadakē čē kan.' aw rā bōn, sanadak bō čē kir. gōtē, 'az vē dirkā čī tdamav hinga, hing žī l wē dirkē dē wī danav min.' awā gōtē, 'bilā.' bālīl rā bō, ḥindak zibil bō tēdā.

710A. Waxfē hāfīnav baydā har kāsak čō mālā xō. pištī hingī sē čār rōžakā bālīl jābā wā v rē kir, hamī hāfīn, gōtē, 'aw mālē min dāv hinga, hing wī mālī bidanav min.' awā gōtē, 'sar sarē xō.' aw rā bōn, čōn, zibil bō īnā. bālīl gōtē, 'ž xō na min zibil dāyav hinga, minē dāynav hinga tōfīk hamī nīvakā wā zēř ô yāqūt, diř ô lu'lu' bōn.' awā gōtē, 'wa nīna.' aw rā bō, čō, ḥindak zālī, ḥindak ž wā va kir, aw hindak tōfīk ž wā škāndin, barē xō dāē, hamī diř ô yāqūt ô lu'lu' bōn.

711A. Aw rā bōn, wā kira girī ô gōtē, 'am dē ž kīrē vī mālī daynav ta?' bālīl gōtē, 'az nīzānim. av māla mi ž hinga tvētin.' pištī hingī har kāsak rā bō, čō mālā xō. bālīl žī rū ništa xārē l māl. hamī škāf gōtē, 'bālīl mirōvakē dīna.' pištī hingī p čand rōžakā bālīl jābā wā v rē kirava, hāfīn, gōtē, 'hā hā nōkā min mālē xō l hinga tvētin.' gōtē, 'wallā, am našeyn vī mālī daynav ta. tō čī l ma tkay wa l ma bika.' gōtē, 'mā baynā xōdā hing rā bin, sanadakē bō min čē kan, t mā baynā xōdā ô birē min hārōnařāšid, bibīta xalīfa l baydā.' aw rā bōn, gāzī čand xalkē baydā kir, hamī p xiřakē hāfīna wē dirkē. awā sanadak čē kir bō bālīl, birē wī hārōnařāšid bō xalīfa l baydā.

712A. Pištī hingī ḥačīka jī bō, hāfīv daynē xō nik hārōnařāšidī. hārōnařāšid mirōvakē faqīr bō, čī māl nabō bidatē. awī jī tvyā žinā hārōnařāšidī, sitī zibaydāyē, bō xō badal bibatin. pištī hingī bālīl rā bō, mālē wī jī dāvē, žinā hārōnařāšidī žī har bō wī mā. xalās.

709A. They came to the top of a hillock, a wind and a rain came up, and they all froze with cold. As for Bahlul, he had plenty of dung with him. He got up, kindled a fire for himself, made coffee, drank his coffee, made up his fire and only he was warm while all the others froze with cold. The leading merchants came to that place and said to him, 'Give us some of those too, we are frozen with cold.' He told them, 'Very well, I'll give you some. But come, make me a covenant.' They got up and made him a covenant. He said to them, 'What I give you here, you will give me back there.' They said, 'So be it.' Bahlul got up and gave them a box, empty but for a little dung in it.

710A. When they came back to Baghdad each person went to his own home. Three or four days later Bahlul sent word to them, they all came and he said to them, 'Give me back the goods which I gave to you.' They said to him, 'On our heads (be it).' They got up and went and brought him dung. Bahlul said to them, 'But I didn't give you just dung, I gave you balls of fuel all full of gold and rubies and pearls.' They said, 'It is not so.' He got up and went and brought a box, opened one of the boxes and broke some of the balls of fuel. They examined them (and saw that) they were all pearls and rubies.

711A. They got up and began to wail, saying, 'Whence shall we (get this wealth to) repay you?' Bahlul told them, 'I don't know. I want this wealth from you.' Then each person got up and went home. Bahlul sat at home. They all complained, saying, 'Bahlul is a madman.' A few days later Bahlul sent word to them, they came and he told them, 'I want my property from you now, immediately.' They said, 'By God, we cannot give you this wealth. Do what you will with us.' He told them, 'Get up and make a covenant for me, between yourselves and my brother Harun al-Rashid, that he should become Caliph in Baghdad.' They got up and summoned the people of Baghdad, who all gathered together there. They made a covenant for Bahlul and his brother Harun al-Rashid became Caliph in Baghdad.

712A. Afterwards, as for the Jew, he came back to Harun al-Rashid (to recover) the debt owed to him. Harun al-Rashid was a poor man and had no property to give him. The Jew wanted to take Harun al-Rashid's wife, the Lady Zubeida, for himself instead. Then Bahlul got up and gave the Jew back his property and Harun al-Rashid's wife was left for him. Finished.

Am čöyna čyāy

713. RÖŽAKË am šaš ḥaſt bičūkak rā bōyn ž māl, am čöyn, ma kārē xô kir, ma zādē xô bir, am rā bōyn, čöyna čyāy dā čin, bô xô kawā girin ô čina nēčirē. am l wē dirkë māyna 'āsē. bafr galak habô, am māyn t bafrērā, am hamī qaramfīn. am—waxtē am hamī qaramfīn ēk ž ma rā bô, hēdī hēdī čō, 'ardakī ūkaftak dīt. ḥačika ūkaft bô yā garm bô.

714. Am rā bōyn, ma bu xô āgir t wē dirkëva hal kir, am rū ništīna xārē l wē dirkë galak, ḥatā ma bu xô čayak čē kirī, ma zādē xô xār. pištī hingī pīčak dinyā va bô, hēdī hēdī am rā bōyn, hātīn p rēva, am kaftīna bafrē. ma galak ḥaywānēt kīvī p rēva dītīn, ūbatī gurg ô rīvī ô wā tištā, am galak žē tirsyāyn.

715. Pištī hingī am hātīna māl, am hamī—hamī kāsak ž ma čō mālā xô, rū ništīna xārē. rōžā pāštīr am hamī pēkva rā bōyn, čöyna maktabē, am l maktabē rū ništīna xārē, ma bu xô bahsē hindē kir. ma'limak hāf, sar madā hāta xārē, rā bô, gōfā ma, 'aw hing bahsē či tkan?' ma gōtē, 'amē bu xô bahsē duhī tkayn, waxtē am čöyna nēčirē.'

716. 'Am māyna 'āsē, rōžā inī am māyn l wē dirkë ḥafā ēvārī, am hamī galak tirsyāyn. ma galak ḥaywānēt kīvī dītīn, ūbatī gurg ô rīvī ô hirč ô wā tištā. inā pištī hingī am hamī hātīna māl, am qaramfīn sarmādā, ma bu xô sōpa hal kirin, ma xô l bar dirēz kir. am rā bōyn, rōžā pāštīr, am čöyna maktabē. ma wājib galak habōn, ma wājibēt xô hamī ḥal *nakirin.'

717. Ma'limi gōfā ma, 'bô či hinga wājibē xô ḥal nakiria?' ma gōtē, 'wallā, am čoböyna čyāy, nēčirē, duhī, balē am hamī galak qaramfīn ô galak awē dī bōyn. pištī hingī amēt hātīna māl, ma bô xô sōpā hal kirī, āgirē hal kirī, amēt rū ništīna xārē ḥafā ma pīčakē garm bī, hēdī hēdī amēt rā bōyn, wājib ma yā ḥal kirī, balē hamī ma na ḥal kirī. vē jāra kāyfā taya, kānē dē tō či l ma kay am t ḥazirin.'

Āmēdiē

718. AVA nōka amēt bō-nga tāxivīn āmēdiē, l bin gihiškakē l maydānē, l 'ardakē rāsf. az dā bō-nga bēzim, ḥačika āmēdiēya, galak qazāyakā kavnā ô yā awē dia, ô ḥačika āmēdiēya, galak

We went to the mountains

713. ONE day we six or seven children got up from home, made ourselves ready, took our food, we got up and went to the mountains to go and catch partridges and go after game. We got into difficulties there. There was a lot of snow and we were stranded in the snow and we were all frozen. We—when we were all freezing, one of us got up and went slowly until he saw a cave somewhere. As for the cave, it was warm.

714. We got up, we made a fire for ourselves there and we sat there a long time until we had made ourselves some tea and eaten our food. After that the weather lifted a little and we got up slowly, came onto the road and out into the snow. On the way we saw many wild animals, such as wolves and foxes and those things, and we were very afraid of them.

715. After that we came home and we all—each one of us went to his own home and sat down. The next day we all got up together and went to school and sat down in school and talked about it among ourselves. The teacher came, came down on us, got up and said to us, 'What's that you're talking about?' We told him, 'We're talking about yesterday among ourselves, when we went hunting.'

716. 'We got into difficulties—on Friday we stayed there until evening and we were all very afraid. We saw many wild animals, such as wolves and foxes and bears and those things. Then, after that, we all came home and we were frozen with cold, and we stoked up the stove for ourselves and stretched out in front of it. We got up the next day and went to school. We had a lot of homework and we haven't done all our homework.'

717. The teacher said to us, 'Why haven't you done your homework?' We told him, 'Really, we had gone to the mountains to hunt yesterday, but we were all very cold and very thingummy. Afterwards we came home, we stoked up the stove for ourselves, stoked up the fire and sat there until we got a bit warmer, slowly we got up and did our homework, but we haven't done all of it. Now it's as you please. We are ready for whatever you will do to us.'

Amadiye

718. HERE we are now, speaking for you in Amadiye, under a hawthorn tree in the open, in a flat place. I should tell you that, as for Amadiye, it is a very ancient district and thingummy, and as

bînâyafêt kavnêt lê, dô qışla yêt lê, har dô t hariffîna, īkâ lê yâ nûa. āmêdiê yâ l sarê girakî, yâ hisâr-kiria. dômandôrêt wê şîhrin, hamî şîhrin, t bilindin, bažnâ dô kilômêtrâ t bilindin, kas naşetin şilâl kavîtin ž yayrî yêt lê hayn sê dargah.

719. Tbêna dargahakî dargahê zebârê, tbêna īkî—tbêna dargahê di žî dargahê zebârê. tmînîta wê dirkê dargahak, tbêna wî dargahî dargahê mûsilê. haçika aw dargahê mûsilêya, waxtê hingî xalkê āmêdiê tmâna birsi aw xalkê wê trâ-bôn, çôna karwânâ, waxtê çôna karwânâ t wî dargahîrâ çôn. balê haçika nôkaya, pîçakâ čê bî, jâdêt lê, nîvakâ wê hanê jâdana. sîkêt lê, mälêt lê, balê—āmêdiê jâmihaçkâ lê, jâmi'akâ lê w minârakâ lê galakâ fâzaya w yâ bilinda, ci minâra wakî wê nînin.

720. Wa haçika xalkê āmêdiêna hamî kurdin. kârê wâ na şibaîi kârê hamîâna. hamî tkana bar xô bargûskâ—bêna jîlkêt wâ bargûsk. čê tkan ž hiriê, t şînin, t şôrin, t kaskin, t anwâ' ô aškâlin. aw thâvêna sarê xô darsôkâ, har êk dô darsôkâ thâvêta sarê xô, kana bar xô, ô thâvêna piştâ xô tiştakê dirêz, tbêna wâ čîf ân harir ân girêmsultân. haçika āmêdîna, galakin. lôyaçakê xâsê hay, tbênen lôyaçê kurdi. lôyaçê ma galak lôyaçakê sivika w yê xôsha.

721. Haçika āmêdiêya, hâvinê galakâ garma w pêşî lê mişana w kas naşetin lê bižitîn. ava sê şava azê l āmêdiê tnivim, pêşû az xârim. balê haçika sûlâvêya, manfaqakâ şayfîa, yâ şâra, âvâ wê galakâ şâra w yâ xôsha w yâ sivika. xalkê wê dirkê hamî tzin t kaþrâva. çina çyây, tiştakî tînin—tbênen çulî—thâvêna sar kaþrâ, tbîta sîbar ô galak xôş tbin.

722. 'Ardakê hûna, galak âvêt lê w şallâlêt lê w ôfêlêt lê. haçika sûlâvêya yâ t nîvakâ dô çyâdâ. haçika çyâyaka tbêzinê bişêş, aw jabal matîna. haçika yê dia tbêzinê çyâe bar sarê keri, aw 'ardê naqlakê har gâv ingiliz thâtîna wê dirkê maşîfê. wa haçika āmêdiê p xoya 'ardakê jabalia, hamî bara, dômandôrêt wê çyâna.

for Amadiye, there are many old buildings in it. There are two barracks in it, both in ruins, and one in it which is new. Amadiye is on the top of a hill and is walled round. All round it there are walls,¹ all walls, high, to a height of two kilometres (!), and nobody can go up (into the town) except for three gates which there are in them.

719. One gate they call the Zébar gate, one they call—they call another one the Zébar gate too. There remains one gate there, and that gate they call the Mosul gate. As for the Mosul gate, formerly when the people of Amadiye were left hungry the people from there would get up and go on caravans, and when they went on caravans they used to go through that gate. But as for now, it's a bit better and there are roads in (the town), there are (motor-)roads in the middle of it. There are markets and houses in it and—yes—there is a mosque in Amadiye and it has a very fine and high minaret. There are no minarets like it.

720. As for the people of Amadiye, they are all Kurds. Their dress is not like the dress of everybody else. They all wear home-spun jackets called 'bergusk'.¹ They make them of wool and they are blue and red and green and all sorts. They wear kerchiefs on their heads, each wearing two kerchiefs,² and round their waists³ they put a long thing, (a cummerbund made of material) called chintz or silk or 'girémsultan'. As for the people of Amadiye, there are many. They have a special language called Kurdish. Our language is a very easy and pleasant language.

721. As for Amadiye, it is very hot in summer and mosquitos are abundant there and nobody can live there. I have been sleeping in Amadiye now [mid-July] for three days and the mosquitos have consumed me. But as for Sulav,¹ it is a summer resort. It is cool, and the water there is very cold and pleasant. The people there all live in bough shelters. They go to the mountains and bring something called 'chuli' [young, leafy branches of oak] and put them on top of the shelters and it makes a shade and they are very pleasant.

722. It is a cool place and there are many streams there and waterfalls and hotels [large tea-shops, providing beds on the roof]. As for Sulav, it is between two mountains. As for one mountain, they call it Bishésh, or (in Arabic) Jebel Matine. As for the other one, they call it 'the mountain in front of Saré Kéri', the place where once the British [R.A.F. families] used always to come for a summer resort. And as for Amadiye itself, it is a mountainous place, all stones and with mountains all round it.

723. Hačika čyāaka tbēzinē bišēš, ān jabal maſina. hačika čyāē dia tbēzinē čyāē gāray. hačika yē dia tbēzinē čyāē nik irānēva, hačika čyāē dia tbēzinē čyāē lāē sôryēva. ô hačika āmēdiēya, galak manṭaqakā xōša w yā awē dia ô yā nēzilka bô sar hūdôdē turki ô sar hūdôdē irānē. ô hačika āmēdiēya, qazāyakā galakā mazina ô galakā xōša. hukmaſa lē, hačika hukmaſa zī hukmaſakā harabia.

724. Hačika xalkē āmēdiēna dē ū bin, har naqlakē zivistānē dē čina vē dirka, ūibārakē hay, galakē mazina, tbēnē zē. čina sar wî zēy, dinamētā l gal xō tban, bitilā, šarīta, thāvēna zēydā, māsīā tkužin. tīnina vē dirka, tifrošin. hačika xalkē wā gundā p xōya, gařēt hayn, pičak bičūkin. har šav dē āvē bar danē, māsī dē hēn, dē tīzī māsī bin. pištī hingī dē bar dan, l wā gařā māsī dē mīnin tēdā, hawālī ūadā, dō ūadā. pištī hingī dē girin, dē īnina āmēdiē, dē firōšin.

725. Hačika āmēdiēya, dō ūibārēt lē hayn. l pištā āmēdiē lāyak, nik lāē zēbārēva, ēkē tbēnē ūipna ô ēkē tbēnē ūiē ūin. hačika ūiē ūina aw t galīakidā tēta xārē, tbēnē galī ūašāva, ô hačika zēya aw ž nik xābīrēva tētin, galakē dirēža ô yē firaha. bô zivistānē har kas našētin žē darbāz bibitīn.

Bāpīrē ma

726. Waxfē bāpīrē ma hāfi l wērē hātibô, l sarāngēlē. l sarāngēlē hātibô, qasrā xwa dā nā sarē vē ūkaftē (wē ūkaftā hana). āvdal bālōkī, aw zī mazinē—haſta awērē bô, haſta ūōarē bô—ô mazinatī l vī gundi zī tkir. jāb dāē, gōt, ‘bô či hātia, dā nāya sar gundē min, aw yadrē l gundē min tkatin ô zararā tgal tkatin ô ta’dāyē lē tkatin?’ bēzin jābā wî v ūē kir, hāta vērē.

727. Waxfē hātia vērē, haſt kuř wî habôn ô bāpīrē ma zī haſt habôn ô ūšārat dā kuřēt xwa, gōt, ‘hači gāvā hātīn, ūu nišfin, hači gāvā min ūšārat dā hawa, ū bin ---, har ēkī yē xwa bikužin.’ ma’lōma jāb bô wān v ūē kir. ‘ardakī tbēnē jōxīnā mīrā l wērā hana, ūaxē gundi, hātina wērē, ūu nišfina xārē.

723. As for one mountain [to the north], they call it Bishésh, or Jebel Matine. As for the other mountain [to the south], they call it the Gare mountain. As for the other one, they call it the mountain on the Persian side, and as for the other mountain, they call it the mountain on the Syrian side. And as for Amadiye, it is a very pleasant area and thingummy, and it is near the borders of Turkey and Persia. And as for Amadiye, it is a very big district and very pleasant. It has a government, and as for the government, it is an Arab one.

724. As for the people of Amadiye, they get up and in winter they will always go to this place where there is a river, a very big one, called the Zab. They go to this Zab, taking dynamite and bottles and fuse, and throw them into the Zab and kill fish. They bring them here and sell them. As for the people of those villages (near the river) themselves, they have pools, which are rather small. Every night they let the water into them and the fish will come and they become full of fish. Afterwards they let (the water) off and the fish stay in the pools to the number of one or two hundred. Then they will catch them, bring them to Amadiye, and sell them.

725. As for Amadiye, there are two rivers near it. Behind Amadiye on one side, on the Zébar side, there is one called Sipne and one called the Blue river. As for the Blue river, it comes down a gully called the Rashave¹ gully, and as for the Zab, it comes down from near the river Khabur, and it is very long and wide. In winter nobody can cross it.

Our ancestor

726. WHEN our ancestor came he came from there, from Serangéle. He came from Serangéle and established his mansion above this cave—that cave yonder. Avdel Baluki,¹ he was the prince—as far as there, as far as Suar—and he ruled in this village too. He sent word to him, saying, ‘What has he come for and settled above my village, oppressing my village and causing it harm and encroaching on it?’ They say that he sent word to him and came here.

727. When he came here he had seven sons, and our ancestor also had seven, and he apprised his sons, saying, ‘Whosoever they have come and sat down, whenever I give you the sign, get up and each one kill his own man.’ As you know, he sent word to them. A place called the Mir’s Threshing-floor over yonder, beside the village—they came there and sat down.

728. Dīwānā xwa girf. waxfē dīwānā xwa girfī, gōtī, 'bô či tō fa'dāyē l Gundē min tkay, tō yadrē lē tkay?' haʃat lē hal ēexistin. awi ēšārat dā kuʃēt xwa, rā bôn - - -, har ēki yē xwa kuʃin. waxfē kuʃtī čōn dā mālā wî fâlān kan, ma'lôma bô xwa binin. bēzin *ētimak lē ūavī, yānī xulāmak. *xulāmak lē ūavī, ētimakī wān hal girf ô ūavānd. av halwayna yēt wīna.

Aḥmad Čalabī ḍ Bahram Fēris

729. Hākimakī žinak habô, sē čär sâlā kā inā nik xô dā—ma'lôma pā 'ayāl nabô. wazirēt wî ô—az banī sari—kinkinēt wî inā gōtī, 'pā žinakē bîna dā 'ayālak bibitîn. muxâbinî wî bâzêrî mā bē xudân.' aw rā bô, sâlā pâſtir bu xô žinak inā. sâl waxfakî mâbô, xudê karam gal žinā wî kir, *kuřak bô. waxfē kuřak bî nâvē kuře xô kira aḥmad čalabî, nâvē kuře xalkî kira bahram fēris.

730. Waxfē—ma'lôma—mazin bîn ô v ūe kirina maktabê ô bu xô dā dasf hâvēna kayfē ô sîrânê t bâzêrî ô aw dā ūa bîtin, dar Kavina hawšā maktabê dā kayfē kan, aw dā bičûkêt xalkî kužîtin. hākimēt bâzêrî ūa bôn, čôna nik—ma'lôma mazinêt wān—dā čina nik hākimi kô dâ ūambî kan dâ bas bičûkêt xalkî bikužîtin. 'bâbô— inā gôtē—bas bičûkêt xalkî bikuža. am hākimēt wî bâzêriyna. av bâzêra hamî bin dastê ma w muxâbina, am dilê xô dê pê sôžin ô če nâbit am har ēki dôa bikužîn.'

731. Inā gô, 'bâša, qaydî nîna.' waxfē ūožâ pâſtir čô, awi xarâbtir kir, dîsâ wî sê čârak dî kuʃin. waxfē sê čârak kuʃtî aw ūa bô, gôtî, 'bas harina maktabê. haka hazmân bîtin, qalam bîtin hawa bu xô yê girfî. ūa bin, harina nâv sûkâ, bu xô kayfê bikan, sîrânê bikan, hêvârî warinav mâl, qaydî nîna.' aw ūa bô, şad dînâr dânav bahram fēris, şad dânav kuře xô, aḥmad čalabî. hindî bahram fēris bô, kuře xalkî bô, hindî aḥmad čalabî bô, kuře hākimi bô.

728. He held court. When he had established his court he said, 'Why do you encroach on my village and oppress it?' He made some pretexts against him. He gave his sons the sign, they got up and each one killed his own man. When they killed them they went to plunder his home, obviously, to bring (his wealth) for themselves. They say that one orphan fled from them, that is to say one servant. A servant fled from them, took up one of the orphans and carried him off. These people of (the village of) Helwe are his (descendants).

Ahmed Chelebi and Bahram Féris

729. A PRINCE had a wife and when he had brought her to him for three or four years—well, of course, she had no family. So his viziers and—by your leave—his relatives said, 'Well, take an(other) wife so that you may have a family. It would be a pity if this city were left without a master.' He rose and the following year took himself an(other) wife. A year passed by, God was generous to his (first) wife, and he had a son. When he had a son he named his son Ahmed Chelebi, and he named a son of the people Bahram Féris.¹

730. When they grew up, (as) of course (they did), and were sent to school and began to enjoy themselves and to wander about the town, then they used to get up and go out into the courtyard of the school to play and (Ahmed) used to hit¹ people's children. The princes of the cities got up and went to him—(I mean) their leaders, of course—to go to the prince and to warn him that (his son) should not hit people's children any more. So he told him, 'Old fellow, don't hit people's children any more. We are the princes of the city. This city is all under our sway and it is a pity (to behave thus). We should have compassion on them and it is not right for us always to hit one or two (children).'

731. So he said, 'All right, it doesn't matter.' The next day he went and did worse, he again hit three or four others. When he hit three or four (his father) got up and said, 'Don't go to school any more. If it be speaking or writing, you've learnt it for yourselves. Get up and go into the markets and enjoy yourselves and wander about and come home in the evening. It doesn't matter.' He got up and gave a hundred dinars to Bahram Féris and a hundred to his own son, Ahmed Chelebi. As for Bahram Féris, he was a son of the people, and as for Ahmed Chelebi, he was the prince's son.

732. Rā bōn, čōna sūkā, bu xō gařyān. hindī ahmad čalabī bō, čō, l qumārē ū ništa xārē. hindī bahram fēris bō nīvakā sūkē ū wastā, barā xō dāē, ava haspāk hāf, yē dasfē dalālidā p ṣad dīnārā. waxfē wī qīmaṭ kir p ṣad dīnārā, ṣad dīnār tāslīmī dalālī kirin, haspē xō kēšā, hāf nik birāē xwa, ahmad čalabī. ‘ahmad čalabī, ta či kir?’ gōtī, ‘wallā, min ṣad dīnārēt xō l qumārē dāyn, ṣad dī zī azē dayndār bim. qaydi nīna.’

733. Rā bō, ūkā xō girf ô hāta māl. bābē wī gōtē, ‘bābō, hawa či kir?’ ahmad čalabī gō, ‘min ṣad dīnārēt xō l qumārē dā, ṣad dī zī az dayndār bōm.’ hindī bahram fēris bō, gōtī, ‘min ṣad dīnārēt xō dān p hasp ô az hātimava.’ qaydi nīna. ūzā pāštīr zī disā ṣad dānav ahmad čalabī, ṣad dānav bahram fēris.

734. Wē ūzē zī ahmad čalabī ū ništa bar qumārē. bahram fēris čō, nīvakā sūkē ū wastā. pištī nīvā sūkē ū wastā barā xō dāē, ava ūrakī dasfē dalālakidā. girf, dā qīmaṭ katin, bu xō bāzār kir p ṣad dīnārā. ṣad dīnārēt wī dāē, ūrē xō dasfē xō girf, hāta nik ahmad čalabī, gō, ‘ta či kir?’ inā gōtī, ‘ṣad dīnārēt xō min l qumārē dā, ṣad dī zī az dayndār bōm. qaydi nīna, bilā.’

735. Hātīna māl. bābē wī gō, ‘hawa či kir, bābō?’ inā gōtī, ‘wallāhī, mi ṣad dīnārēt xō l qumārē dā, ṣad dī zī az dayndār bōm.’ bahram fēris zī gō, ‘min ṣad dīnārēt xō bu xō dān p ūr ô az hātimava.’ gō, ‘bilā.’ waxfē gōtī, ‘bilā,’ bahram fēris dar kaf ž darva, kuřē wī mā l nik. kuřē xō nishaf kir, gō, ‘bābō, tō tbīnī hindī ava kuřē xalkīa, dō ṣad dīnār bu xō kirina māl, dā nāna vē dirkē, dē hawja bitē. ta, dō ṣad dīnārēt xō ta l qumārē dā, dō ṣad dī zī tō dayndār bōy, ava čār ṣad dīnār.’

736. Bahram fēris har hāf, čō t žōrva, čō t ôdēva, inā gōtē, ‘dē, bēža, az kuřē kēma? tā az bizānim.’ gōtē, ‘kuřē minī. filāna, bēvāna . . .’ inā gōtē, ‘dirēž nakay, dē ta kužim.’ či ūzītī bō nagōt. aw zī ū

732. They got up and went to the markets and went about (to enjoy) themselves. As for Ahmed Chelebi, he went and sat down to gamble. As for Bahram Féris, he stood in the middle of the market and saw that a horse was coming, that it was in the hands of a broker, (to be sold) for a hundred dinars. When he had valued it at a hundred dinars he gave his hundred dinars to the broker, led his horse away, and came to his brother, Ahmed Chelebi. 'Ahmed Chelebi, what have you done?' He said, 'By God, I have lost my hundred dinars gambling and I am in debt for another hundred. It doesn't matter.'

733. He got up, took the road and came home. His father said to him, 'What have you done, old fellows?' Ahmed Chelebi said, 'I have lost my hundred dinars gambling and I am in debt for another hundred.' As for Bahram Féris, he said, 'I gave my hundred dinars for a horse and came back.' No matter. The next day too he again gave a hundred to Ahmed Chelebi and a hundred to Bahram Féris.

734. That day too Ahmed Chelebi sat down to gamble. Bahram Féris went and stood in the middle of the market. When he stood in the middle of the market he saw that there was a sword in the hands of a broker. He took it, to value it, and bargained for it for a hundred dinars. He gave him his hundred dinars, took his sword in his hand, and came to Ahmed Chelebi, saying, 'What have you done?' Then he said, 'I have lost my hundred dinars gambling and I am in debt for another hundred. It doesn't matter. So be it.'

735. They came home. His father said, 'What have you done, old fellows?' Then he said, 'By God, I have lost my hundred dinars gambling and I am in debt for another hundred.' Bahram Féris said, 'I gave my hundred dinars for a sword for myself and came back.' He said, 'So be it.' When he said, 'So be it,' Bahram Féris went outside and his own son stayed with him. He advised his son, saying, 'Old fellow, you see that, although he is a son of the people, he has turned two hundred dinars into property for himself and put them by here, and it will be of use to him. You have lost your two hundred dinars gambling and you are in debt for another two hundred, making four hundred (in all).'

736. Bahram Féris simply came, went inside, into the room, and said to him, 'Well, tell (me) whose son I am, so that I may know.' He told him, 'You are my son. It's this way and that. . . .' Then he said to him, 'Don't go on (or) I'll kill you.' He did not tell him any

bô—ma'loma kô gala^k nânê wî xârbô, galak maşraf lê kirbô—râ bô, haspê xô l' âxûrê dar êxistî, sûär bô, çô. waxtê çôy birâe wî ahmad çalabî dûvra kira hawâr, 'râ wasfa. haşa mirin bî, žin bîtin pêkva am mirôvêt êkin, dê çin.'

737. Çôn, har dô jûn. çônav daştakêdâ, çônav bâzérakî šibañî mûsilê, dâ nâ l bañanakê. haşa l' ardakî rû niştina xârê hâkimê bâzêri v rê kir dûv wân mirôvârâ, 'wara, ma'dônî ô mälâ min, tô rû niştî wê dirkê, çi?' çô, rû niştina xârê wê dirkê. šîvâ xô xâr ô pâšivâ xô xâr, çay çê kir ô çâ xô, qahwâ xô va xâr. inâ gôta wî hâkim—bahram fêris gôti, wî hâkimî, 'tô vî qat'â 'ardî nâdaya min p firôtin? az dê bu xô âvâhiakî lê âvâ kam. az mirôvakî muhâjirim.'

738. 'Bilâ', dâe. haşa p şad dinâr, haşa p dirhamakî, dâe. aw râ bô, wî çi kir, wî rôzâ pâlay râ êxista nîv dinârakî, dinârakî. mâ baynâ hayvakê wî qasrak l wê dâ nâ, yânî šibañî wê qasrê çi çi 'ardâ nabô. wazirî çâv kira hâkimî, gô, 'hâkimî xôş bît, av mirôva dê ma data biñandin. ava mâ baynâ hayvakêdâ, mirôvakî muhâjir ô hinda avê dî kirî. aw dê ma bê-sar-ô-bar katin.'

739. Inâ gôtê, 'bilânikê, am dê râ bin, tagbirakê lê kayn. râ bin, šavakâ dî šivakâ bâş lê nin. am dê gâzî kayna ma'dônî ô dê v rê kayna rêkakâ nihânî, biçit ô nahêtava. av qasr ô âvâhiâ âvâ žî kirî bô ma bimînitîn.' qâbadâ, qawî t barâzin, hâkim. râ bô, dasf hâvêtê, šivak çê kir ô dirisî kir, êk biçitin, çôna dûvra, 'hâ bahram fêris, mi tvetin tô bêya mälâ hâkimî, ma'dônî.' qaydi nîna, bilâ.

740. Har dô birâ sûär bôn, çôna wê dirkê, šîvâ xô xâr. pişti šîvê ô pâšivê inâ gôtê, 'bahram fêris.' inâ gôtê, 'balê.' gôtê, 'muxâbinî ta, ta av qasrâ âvâ kirî ô av şanfanafa ô bê žin!' inâ gôtê, 'mâ çi lê bikam? çi žinêt waşâ nînin kô az bînim bu xô, lâhiqînim.' inâ gôtê, 'balê, žinkak wâ hay, dê nîşâ ta dam.' gôtê, 'l Kirê?' gôtê, 'guhârâ-çilkazî, xûşkâ kâfirê çil ô êk dasf, kavîta rôzvâe.' gô, 'bilâ.'

truth. He got up—of course, he had eaten much of his bread and (the prince) had spent much on him—he got up, took his horse out of the stable, mounted it and went. When he went his brother Ahmed Chelebi shouted after him, ‘Stop! Be it death or life we are one another’s men and shall go together.’

737. They both went, as a pair. They went into a plain, to a city like Mosul, and camped on a slope. When they settled in a place the ruler of the city sent after those men, (saying,) ‘Come, you are invited to (?) my house. Why are you settled there?’ They went and settled there. They ate their evening meal and their late supper, he made tea and they drank their tea and their coffee. Then he said to the ruler—Bahram Féris said to the ruler, ‘Won’t you sell me this plot of land? I shall build myself a house on it. I am a refugee.’

738. ‘So be it,’ and he gave it to him. Whether it was for a hundred dinars or for a dirhem, he gave it to him. He got up, and what did he do but raise the workmen’s daily wage to half a dinar or a dinar.¹ Within a month he had built a palace there, such a palace as had no like anywhere at all. The vizier looked at the ruler and said, ‘May it please your Majesty, this man will have us finished off. Within a month, a refugee, and he has done all this! He will destroy us.’

739. Then he said to him, ‘So be it, we shall rise and make some plan against him. Get up and some other night prepare a good supper. We shall invite the guest and send him off on a secret road so that he goes and does not return. This palace and the building which has been built will be left for us.’ The whoresons, they are absolute pigs, the ruler (and his vizier)! He got up and set about it, prepared a supper and arranged for someone to go after him (and say), ‘Ha, Bahram Féris, I want you to come to the ruler’s house, you are invited.’ It doesn’t matter. So be it.

740. Both brothers mounted and went there and ate their supper. After supper and late supper he said to him, ‘Bahram Féris.’ So he said, ‘Yes.’ He told him, ‘It’s a pity for you, that you’ve built this palace and have all this majesty, but no wife!’ Then he said to him, ‘Well, what should I do about it? There aren’t any women such as I consider fit for myself.’ Then he told him, ‘Yes, there is a woman, I’ll show you.’ He said, ‘Where?’ He told him, ‘Guhara-Chilkezi,¹ sister of the Forty-one-handed monster, (whose home) lies in the west.’ He said, ‘So be it.’

741. Wē šavē čônav mäl, kârê xwa kir, zâdê xwa hâzir kir. sipêdê sûär bôn dawârët xô, darê qasrâ xô girf ô čôn. waxfê čoyî, čôn, hača qûnâyâ sâlakê, hača hayvakê, hača dô sâlâ, čôna baxçayakî, rû niştina xârê. têñ bôn, bîrsî bôn, dâ ãvê va xôn. awân žî—ma'lôma ahmad čalabî nivist. bahram fêris zâdê xô xâr ô kâfa sar anîşkâ xô.

742. Waxfê kâfia sar anîşkâ xô barâ xô dâê, ava kâfirakî têtin, čil ô ēk dasfêt pêva, sarî l 'asmânî, pê l 'ardî. waxfê diñi wî fukur lê kir. hindî bahram fêris bô, awî şad ô pêñjah quwař habôn. kâfir ž wêrva hâf ô lê kira hawâr. waxfê lê kiria hawâr râsî râ bô ž pêva. waxfê râ bô ž pêva inâ gôtê, 'kâfirô, tô zarbê xô dâ na.' awî gô, 'na, pêškô, tô zarbê xô dâ na.'

743. Kâfir dô bar girtin, sîngê bahram fêris dân, nâfrangakê čô t âxêdâ. awî şahda dâ ô nâvê xudê inâ ô âxê sar êxist. awî širak girt, dâ nâ, har čil ô ēk dasfêt wî žêva kirin. čil ô ēk dasfêt xô hal girtin ô dâ nân binkafşê xô ô žêhal qastâ mäl kir. 'guhârâ-čilkazi! guhârâ-čilkazi!' inâ gôtê, 'balê.' inâ gôtê, 'qôdîkâ niždâriê bida min, az bihâvêma [pâvêma] birînêt xô. mirôvakê hâfî maydânâ min dê min bê-sar-ô-bar katin.'

744. Qôdîkâ niždâriê hâvêta bar birâe xô, darmân hâvêta laşê xô, dasfêt xô p xôva kirin, vê ſârê sar nişîv hâf. dirêž nâkam, walhâsil wê rôzê ſârê xwa kir wa har kâfir bê-sar-ô-bar kir. rôzâ sêñ bahram fêris gôtî, 'vê naqlê xamâ mina. kâfir, ava dô naqla tô tbey, tô zarbêt xô dâ tnî. az dê vê naqlê zarbê xô dâ nima ta.'

745. Aw râ bô, dasf hâvêtê. awî qalûnak tê kir, tiži p sar ägir kir, sê šav ô sê rôzâ awî qalûn tkêşâ, tiži wê dasfê dûkêl ô tamâdû kir. awî dasf hâvêta širê xô, dasfêt wî wařand. dasfêt wî žê wařandina wê dirkê ô nahiş ô nahişyâr bô kâfir. rêkâ xô girf ô çô. waxfê čoya mäl gôtî, 'guhârâ-čilkazi!' waxfê diñi, barê awil, gô, 'ava čil-ô-ék-dasfa?' gô, 'ava asaha. ava guhârâ-čilkazia, xûşkâ vî kâfiria?'

746. Guhârâ-čilkazi inâ gôtî, 'labê, az xidâm.'—'qôdîkâ niždâriê

741. That night they went home, made their preparations, and got their provisions ready. At dawn they mounted their steeds, shut the door of their palace and went. When they went, whether it was a stage of one year, or a month, or two years, they went to a garden and sat down. They were thirsty and hungry (and they dismounted) to drink water. They—well, of course, Ahmed Chelebi went to sleep. Bahram Féris ate his food and leant back on his elbow.

742. When he leant back on his elbow he noticed a monster¹ coming, with forty-one hands, his head in the sky and his feet on the earth. When he saw him he pondered on him. As for Bahram Féris, he had the strength of a hundred and fifty. The monster came thence and shouted at him. When he shouted at him he stood straight up on his feet. When he stood up on his feet he said to him, 'O monster, strike your blow.' He said, 'No, midge, you strike your blow.'

743. The monster seized two stones and struck Bahram Féris in the chest with them (so that) he went into the earth up to the waist. He recited the creed and uttered the name of God and threw off the earth. He seized a sword, struck at him, and cut off all forty-one of his hands. He took up his forty-one hands and put them under his armpit and went uphill, making for home. 'Guhara-Chilkezi! Guhara-Chilkezi!' She said, 'Yes.' He said to her, 'Give me the box of salve¹ to put on my wounds. A man has come into the arena (with) me who will destroy me.'

744. She threw the box of salve on to her brother and he threw the remedy on his body, put back his hands and then came down-hill. I won't make it long—in short, they fought (all) that day and he beat the monster all the time. On the third day Bahram Féris said, 'This time it's my affair. Monster, it's twice now that you've called (the tune) and struck the (first) blows. This time I'll strike my blow at you.'

745. He got up and set about him. He filled a hookah, put a lot of fire on top, and for three nights and three days he puffed at the pipe (until) the plain was full of smoke and fog. He took up his sword and chopped off (?) his hands. He chopped off his hands there and the monster became unconscious. He set off and went. When he went to the house he said, 'Guhara-Chilkezi!' When she saw him, at first, she said, 'Is that Forty-one-hands?' He said, 'It certainly is. Is that Guhara-Chilkezi, my sister?'

746. Then Guhara-Chilkezi said, 'Yes, at your service.'—'Give

bida min dā az bihāvēma birinēt xô. av mirôva dē min bē-sar-ô-bar katin.' qôdîkâ niždâriē hâvēta bar bahram fêris. awî hal girt, kira t barîkâ xôdâ, ziviři, hâf. barâ xô dâe, hêstâ aw kâfirê t wê xur ô xûnâ xô war bî. pê xô lê dâ, gôtî, 'râ ba, kâfirê mazin. tô šarm nâkay tô xô t vê xûnê war day? râ bava.'

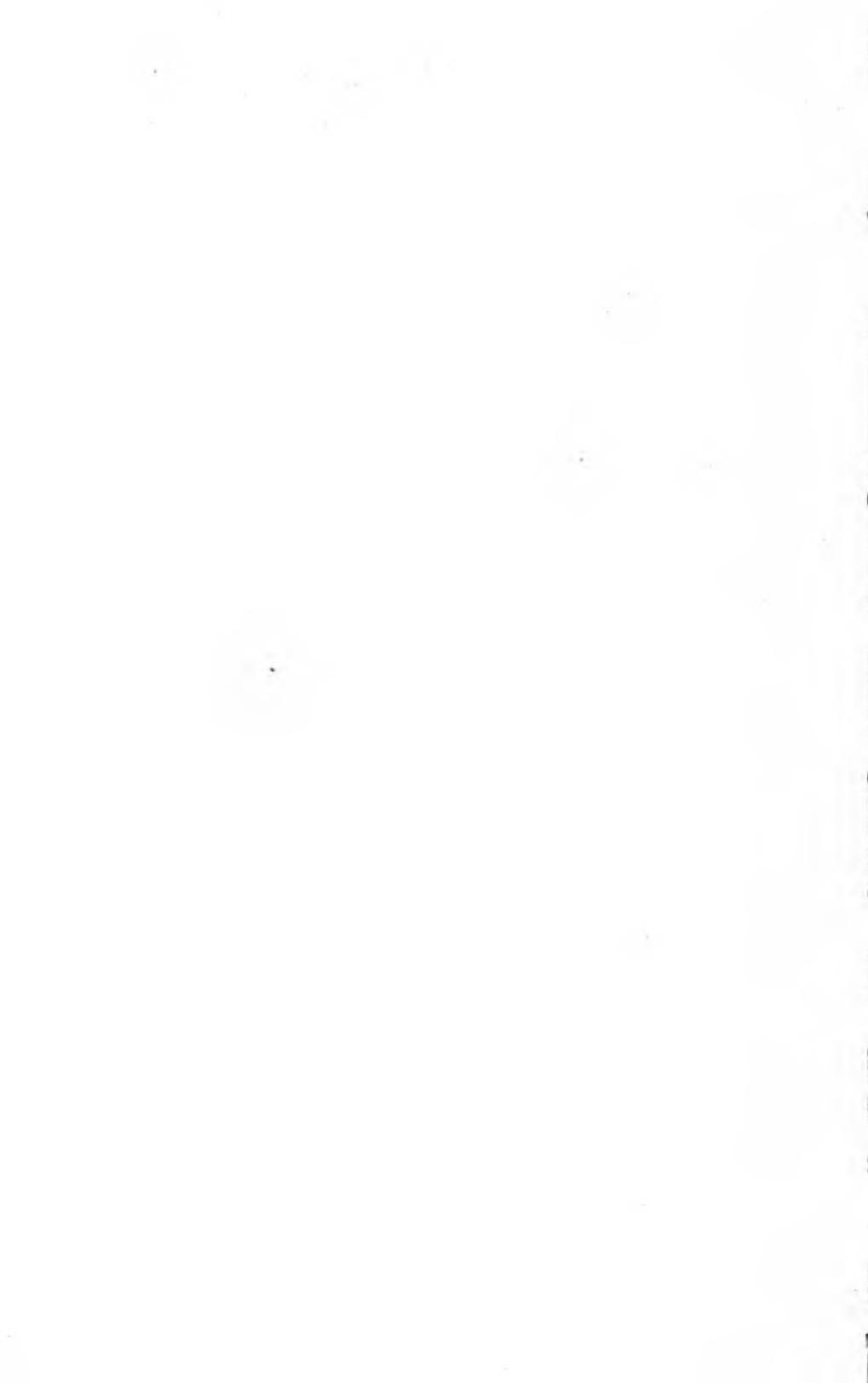
747. Aw râ bô, qastâ mäl kir, gôfta guhârâ-čilkazî, 'kâ qôdîk?' inâ gôfî, 'minê dâyav ta.'—'kiçê, bidava.' gôfî, 'minê dâyav ta.' gôf, 'habit, nabit, ava ta yê haž bahram fêris kirî, dê šû pê kay, lawânîkê ta dâv wî.' râ bô, jârak dî ziviři, hâlav wê dirkê, gôfî, 'bahram fêris, kâ? dê, qôdîkê bidav min.' inâ gô, 'az nâdamav ta.' inâ gôf, 'bidav min.'

748. 'Xûškâ xwa bida min az dê damav ta, tô nadaya min ham dê tô mirî žî ô xûškâ ta dê bô min bit.' čôna dasfî ēk, xûškâ wî bu xô qabûl kir. râ bôn, sûâr bôn, čôn. čôna wê dirkê, qasrê marmar, barâ xô kirinê, qasrakâ zaxmâ tâza, râwâjâkâ tâza yâ mâtqûl. hača hayvakê, hača dô hayvâ, rû niština xâr wêrê, kayf ô sîrân. - - -

me the box of salve to put on my wounds. This man will destroy me.' She threw the box of salve on to Bahram Féris. He picked it up, put it into his pocket, turned round and came (back). He saw that the monster was still weltering in his own blood. He struck him with his foot and said, 'Get up, you great monster. Aren't you ashamed to wallow in this blood? Get up again.'

747. He got up, made for home, and said to Guhara-Chilkezi, 'Where's the box?' So she told him, 'I've given it to you.'—'Give it to me again, lass.' She told him, 'I've given it to you.' He said, '(I see that) one way or another you've fallen in love with Bahram Féris and will marry him, and that's why you gave it to him.' He got up and turned back again and came back to that place and said to him, 'Bahram Féris, where is it? Come, give me the box.' He said, 'I won't give it to you.' He said, 'Give it to me.'

748. 'Give me your sister and I'll give it to you. If you don't give her to me you will die and your sister will still be for me.' They made it up and he accepted his sister for himself. They got up, mounted and went. They went to that place, to the marble palace, and saw that it was a strong new palace, in a fine new fashion. Whether it was a month or two months, they settled there (and made) merry. ---



VIII

GULLĪ AND ZAKHO

THE Zakho [Zāxō] district occupies the north-west of Mosul province. Beside the town and its immediate environs there are three sub-districts, named after the tribes inhabiting them. These are, from east to west, *Gullī*, *Sindī*, and *Silēvānī*.

The first text here was recorded by one *Husayn*, a *Gullī* from *Bātōfa*, a village about eighteen miles east of Zakho. He was getting on for 40 years of age, and for the last ten he had lived in Zakho town.

The last text was another attempt to record a conversation between two educated Kurds, in this case from Zakho. Both *Xalīl* and *Mahdī* were in their early twenties, the former a teacher, the latter still studying in Baghdad. Their conversational powers soon failed them in front of the microphone, even in the pleasant and peaceful surroundings of the Abbasid Bridge, and the recording became simply a series of disconnected, but no less interesting, passages.

Mîrzâ Muhammad ô Kâfir

749. HABÎ, nabî, či ž xudê ô pêyambarâ masfir nabî.

Habî hâkimak, sê kuř habîn gal kičak. gôt, 'yâ kuřet min, wasiā min l wa bit, hakar az mirim milê rôžhalâtê način nêčirê.' pišti hingî bâbê wân mir. birâe mazin râ bî, gôt, 'azê čim nêčirê raxê rôžhalâtê.' waxte čô wêrê xazâlak dît, zêrak stôe aw xazâlêdâ bî. dasf âvêt tivakâ xwa, bikužit, aw xazâlê, ô râvî, dâ p dûvdâ.

750. Çô, l bistânakî dar kaf. rû ništ xwârê sar birkak âvê, dasfnivêzâ xwa šûşt, nivêzâ xwa kir, xwa dirêz kir. pišti sa'âtakê Kâfirak hât, pê xwa l binê pê wî dâ, gô, 'râ ba ž xaw, wara, bičin mälâ min. azê kičâ xwa yâ mazin dim ta.' çôn bô mälâ aw Kâfîri. šîšak l wî milê wî dâ, yê râstê dâ, yê čapê dar ēxist, hil âwîst p xânîva.

751. Birâet wî yêt dîka gô, 'birâe ma yê mazin nahât ž nêčirê. ava šava w nahât.' bî sipêda, birâe wî haspê xwa dar ēxist, šîr ô maṭalât xwa girê dân, sûâr bî w çô. waxte čoy bô rôžhalâtê xazâl hât, ṭalismê zêrî stôydâ. dasf âvêt šîrê xwa, aw xazâlê bikužit. râvî, wî râ hêlâ xazâlê, xazâl çô, xwa l bistânidâ barza kir.

752. Aw hât sar birkâ âvê, dîsâ dasfnivêzâ xwa šûşt, nivêzâ xwa kir ô nivisî. dîsâ Kâfirak hât, pê xwa l binê pê wî dâ, gô, 'hilô, râ ba. birâe ta yê l mälâ min, mi kičâ xwa yâ dâe, yâ mazin. kičâ nâvê bô taya.' waxte çô bô mälâ šîšak l milê râstê dâ, yê čapê dar ēxist, aw ži kir t xânîva, rax birâe xwa hil âwîst.

753. Birâe bičûk ô xûškâ xwa mân. gô, 'birâe ma ava ži çô *w nahât.' bî sipêda, 'az dê râ bim, dûv birâet xwadâ čim.' waxte çô raxê bâzêrî sûâr bî l haspê xwa. xazâlak hât barâhiê, ṭalismê zêrî stôydâ. râ hêlâ xazâlê, râvî, çô t bisfânidâ. xazâlâ xwa kušt bîstânidâ, inâ, daynâ sar birkâ âvê. Kâfir hât, 'ta bô či xazâlâ min kušta?' gô, 'Kâfirô, ču gû bilâva naka.'

Mirza Muhammed and the monster

749. THERE was and there was not, (but) there was nobody greater than God and the Prophets.

Once there was a prince, who had three sons and a daughter. He said, 'My sons, let this be my testament to you, that if I die you should not go hunting on the eastern side.' Afterwards their father died. The eldest brother rose and said, 'I shall go hunting on the eastern side.' When he went there he saw a gazelle with a gold (talisman) round its neck. He reached for his gun to kill the gazelle, it fled, and he went after it.

750. He went and came out in a garden. He sat down by a pool of water, made his ritual ablutions, performed his prayers, and stretched himself out (to rest). After a while a monster came, put his foot under (the prince's) foot and said, 'Wake up, come, let us go to my house. I shall give you my eldest daughter.' They went to the house of the monster. He stuck a spit through his right shoulder, bringing it out at the left, and hung him up in the house.

751. His other brothers said, 'Our elder brother has not come back from the chase. It is night and he hasn't come.' Dawn came and his brother took out his horse, girt on sword and shield, mounted and went. When he went to the east the gazelle came with a gold talisman round its neck. He reached for his sword to kill the gazelle. It fled and he set off after the gazelle, (which) lost itself in the garden.

752. He came to the pool of water, again made his ritual ablutions, performed his prayers, and went to sleep. Again the monster came, put his foot under (the prince's) foot and said, 'Rise, get up. Your brother is in my house and I have given him my eldest daughter. The middle daughter is for you.' When he went to his house he stuck a spit into his right shoulder, brought it out at the left, put him into the house too and hung him up next to his brother.

753. There remained the youngest brother and his sister. He said, 'Now our (other) brother has also gone and not come back.' Dawn came—'I shall rise and go after my brothers.' When he went (out)side the city he mounted his horse. A gazelle came before him with a gold talisman round its neck. He set off after the gazelle, it fled and went into the garden. He killed his gazelle in the garden, brought it, and put it down by the pool of water, (securing the talisman.) The monster came—'Why have you killed my gazelle?' He said, 'Monster, don't talk rubbish.'¹

754. Gôfê, 'na, xwa 'âjîz naka. har dô birâet ta yê l nik [yênnik] min, har dô kiçet xwa minê dâyn hardukâ. wara gal min, kiçâ mi yâ dîtir bô taya.' waxfê çôn bô mälê Kâfirî gôt, 'wara pêsiâ min, biçin bô mälêva.' mîrzâ mihammad bêzit, 'tô l pêsiâ mi hara mälê. ava mälâ taya, na yâ mina.' waxfê çô l barâhîâ wî mîrzâ mihammadî šîrak l stôe yê Kâfir dâ, kuşt.

755. Râ bî, kalaxê wî p kérîkê hamî shaqsaq kir. çälak l 'ardî kôlâ, aw gôfê aw Kâfirî kira t wê çälêdâ, faršak daynâ sar, tiži sar âx kir. waxfê çô t mazalêva har dô birâet wî t kuştîna. râ bî, har dô birâet xwa qabr bô Kôlân, va şârfîn. hafâ bî sipeda aw râ bî, çô bô mälâ xwa, nik xûşkâ xwa.

756. Xûşkâ wî bêzit, 'yâ mîrzâ mihammad, har dô birâet ma ku lê hâtîn?' gôtî, 'Kâfirakî har dô birâet min yet kuştîn. ažî çôm, min aw Kâfir kuşt, tôle birâet min va bî. hilô, râ ba, am dê mälâ xwa bîn sar wê qasrê.' mälâ xwa bir wêrê. vê järê şôlê wî wa 'amale wî bî nêcir. xûşkâ mîrzâ mihammad sar qabré aw Kâfirî hařô nivêzê tkir. aw Kâfir, laşê wî gihaşt êk, järaka dî sâx bîva.

757. Xûşkâ mîrzâ mihammadî gôt, 'yâ 'ansô, yâ jinsô, tô či kasê nâlanâl tkê?'—'aw azim yê birâet ta az kuştîm.' kiçikê gôfê, 'dê çawânê sâx bê hafâ az şû p ta bikim?' gôfê, 'bîna nânê ganîmî, duhn bida, bêxa laşê min, azê sâx bim.' aw râ bî, aw nân inâ, êexist laşê wî. şubâhî sihârê ž qabré xwa dar kaf, çô lgal kiçikê, har dô, kiçik ô kuřik, êk ô dô kâyf kir.

758. Muddaňakî haşt na hayvê zikê kiçikê tiži bî, kuřak bî. gôt, 'vêjâ wî kuřikî am dê ku lê kîn?' daykâ kuřikî gô, 'azê bim, daynim pêsiâ xâlê wî. aw dê inît, dê bêzit, "yâ xûşkâ min, min kuřikak yê bô ma inây, xudân bikê." xûşkâ wî dê bêzit, "az qabûl nâkim, azê či dimê?" birâet wê tbêzit, 'amê tişf-ô-mişf dinê. ma bičûk nînin, dê bô xwa xudân kîn.' vêjâ birâet žinkê nizânit aw Kâfirê wî kuştî yê tçit sar xûşkâ wî har şav, nizânit aw kuř kuře xûşkâ wîa.

754. He said to him, 'No, don't vex yourself. Both your brothers are with me and I have given them both my daughters. Come with me, my other daughter is for you.' When they went to the house the monster said, 'Come in front of me and let us go into the house.' Mirza Muhammed said, 'You go into the house in front of me. This is your house, not mine.' When he went before him Mirza Muhammed struck the monster a blow on the neck with his sword and killed him.

755. He got up and cut his carcass into pieces with a knife. He dug a pit in the earth, put the flesh of the monster into the pit, put a covering over it, and filled it up with earth. When he went into the room (he found) both his brothers had been killed. He rose and dug graves for both his brothers and buried them. By dawn he had got up and gone back home to his sister.

756. His sister said, 'O Mirza Muhammed, how has it fallen out for our two brothers?' He said, 'A monster has killed both my brothers. I too went and killed the monster and my brothers were avenged. Rise, get up, (for) we shall take our home to that palace.' They took their home there. Then his work and livelihood became hunting. Mirza Muhammed's sister used to pray on the grave of the monster every day. The monster's body came together and he came to life once again.

757. Mirza Muhammed's sister said, 'O human being, O jinnee, who are you, groaning?'—'I am he whom your brother killed.' The girl said to him, 'How will you be cured, so that I may marry you?' He told her, 'Bring wheaten bread, spread it with fat, put it on my body and I shall be cured.' She got up, brought the bread and put it on his body. Early next morning he came out of his grave and went with the girl and they both, girl and boy, enjoyed themselves with one another.

758. For a period of eight or nine months the girl was pregnant, then she had a son. He said, 'Now what shall we do with this boy?' The boy's mother said, 'I shall take him and put him down on his uncle's way. He will bring him and say, "O my sister, I have brought us a boy to look after." (I,) his sister, shall say, "I won't accept him. What shall I give him?"' Her brother said, 'We'll give him this thing and that. We haven't any children, so we'll look after him for ourselves.' Then the woman's brother did not know that the monster he had killed was mounting his sister every night, and did not know that the boy was his sister's son.

759. Kuřik mazin bī, bispôr bī, šaš ḥaff̄ hayvā, šôlkar bī, ūenjbar bī. vějā kuřikî dît aw kuře kâfiria. ḥaž bâbē xwa w dâ xwa natkir, ḥaž xâlē xwa tkir. daykâ kuřikî tbêzit, 'yâ kâfir, ava hôsâ nâqâfhet. birâe mi bikuža ḥafâ am kâyfê bô xwa bikin.' vě jârê yê kâfir tbêzit, 'av šava ēvâri azê xwa kim dûpiškak. aw waxtê bêt t mâlêva azê pâtikâ wî va dim, aw dê mirit ô amê kâyfê kîn.'

760. Waxtê birâe wê hâf̄ kuře žinkê çô pêš xâlê xwava, 'xâlô, baxfê tadâ azê stôe ta súär bim.' xâlê wî gô, 'dê, wara, pâtikâ stôe min súär ba.' çôn bô žôrva, aw dûpiškî sariķê xwa inâ, dê pâtikâ wî va dit, aw kuřikî mistak l dûpiškî dâ, kušt. çôn t žôrva, ū nišfin.

761. Bî sipêda, mîrzâ miḥammad çô râv ô nêčirâ. bî nîvîrô, daykâ kuřikî gôt, 'kuře min, hara âvê.' aw çô ž darva, guhê xwa dâ daykâ xwa w bâbê xwa. daykâ kuřikî tbêzit, 'yâ kâfir, duhû ta birâe min nakušt. avrô čawâ dê če bit?' gôt, 'daykâ kuřikî, avrô ēvâri azê xwa kim mârakî ūaš, azê vê pâhniâ pê wî va dim. aw dê bit âv, 'ardidâ čit.' kuřik zivîrî ž âvê, daykâ wî gôt, 'kuře min, tô bô či hinda ta'axir tbê?' gô, 'yâ dâyê, az bô xwa kâyfê tkim.'

762. Kuřik râ bî, çô pêšiâ xâlê xwa, 'yâ xâlô, az baxfê tadâ, tô bê pištâ min avrôka, pêš duhûva. avrôka dôrâ mina.' gôt, 'bâša, xâlô.' mîrzâ miḥammad dastêt xwa daynân sar har dô milêt kuřikî. kuřik, waxfê hâf̄ t žôrva, mârî sarê xwa këšâ dâ mîrzâ miḥammadi va dit. kuřikî pêhnak mârî dâ, kušt.

763. Bî sipêda, mîrzâ miḥammad çô râv ô nêčirâ. kâfir hâf̄ bô nīk žinâ xwa, gô, 'kuře min, hara âvê.' aw çô bar dargahî, guhê xwa dargahîva nâ kâ dây ô bâbêt wî dê či qasa bêžin. žinkê gôt, 'yâ kâfir, avrô dê čawâ če bit?' gôt, 'yâ žinkê, subâhî ž nîvîrô pêva azê xwa kim 'awrakî ūaš l 'asmânâ, azê ḥařenê dim ô ziřenê dim, vê jârê birâe ta dê šâš bit, aw dê t haspî dâ kavit, az dê čim, har dô čavêt wî inim darê. am dê pištî hingî kâyfê bô xwa kîn.'

759. The boy grew up, he reached an age when he could look after the animals and help about the home,¹ for six or seven months, (then) he became a worker. Then the boy saw that he was the monster's son. He did not like his father and mother, but he liked his uncle. The boy's mother said, 'O monster, it won't work out like this. Kill my brother so that we may enjoy ourselves.' Then the monster said, 'This evening I shall make myself into a scorpion. When he comes into the house I shall sting him in the back of the neck, he will die and we shall make merry.'

760. When her brother came the woman's son went before his uncle (and said), 'Uncle, please let me ride on your neck.' His uncle said, 'Well, come, ride on the back of my neck.' They went inside, the scorpion put out its head to sting the back of his neck, and the boy struck the scorpion with his fist and killed it. They went inside and sat down.

761. Dawn came and Mirza Muhammed went out hunting. At noon the boy's mother said, 'My son, go (and fetch some) water.' He went outside and listened to his mother and father. The boy's mother said, 'O monster, yesterday you didn't kill my brother. How will it be done today?' He said, 'Mother of (my) son, this evening I shall make myself into a black snake and I shall strike at the heel of his foot. He will turn to water and sink into the ground.' The boy returned from the water and his mother said, 'My son, why are you so late?' He said, 'Mother, I was playing by myself.'

762. The boy got up and went before his uncle (and said), 'O uncle, please, you come on to my back today, in return for yesterday. Today it's my turn.' He said to him, 'Very well, old fellow.' Mirza Muhammed put his hands on both the boy's shoulders. When the boy came inside the snake put out its head to strike Mirza Muhammed. The boy kicked the snake and killed it.

763. Dawn came and Mirza Muhammed went hunting. The monster came to his wife and (she) said, 'My son, go (and fetch some) water.' He went outside the door, put his ear to the door to see what his mother and father would say. The woman said, 'O monster, how will it be done today?' He said, 'O wife, tomorrow after mid-day I shall turn myself into a black cloud in the sky. I shall roar (?) and bray, then your brother will be confused and fall from his horse, and I shall go and take out both his eyes. Afterwards we shall enjoy ourselves.'

764. Waxfē bī šav kuřik tbēžit, 'yā xālō, az subāhīnē dē ēm rāv ô nēčirē lgal ta.'—'xālō,' ži gôfē, 'bilā, bāša, gal min wara.' nīvā šavē daykā kuřikī gô, 'hilō, rā ba, waxf namāya.' mîrzâ miḥammad rā bī, čō. waxfē sipēdē kuřik rā bī, gô, 'yā dāyē, kā xālē min?' gô, 'čō rāv ô nēčirā.'

765. Kuřikī dasf āvēt dārē xwa, sarkôl ô pēxwās p čōlē kaf, l xālē xwa tgařhēt. xālē xwa dīt sarē girakī, gô, 'yā xālō, avrō ž nīvîrō pēva 'awrak dē l 'asmānī čē bit, ūaša waķī mārē ūaš. tō dē šāš bē, haspī dā ūavē.' xālē wī rā bī, gô, 'yā xwārzāē min, kasē av qasa nagōfa min. az na aw mērim.' sil bī ž xwārzāē xwa.

766. 'Awr ž 'asmānī čē bī, hařenē dā w zifēnē dā, mîrzâ miḥammad šāš bī, haspī dā kaf. xwārzāē wī čō, l stōē wī sūār bī, dasf āvēt ūirē xwa. hind dīt tayrakī gô 'miš', dā dā sar tarmē wī. awi ūirak stōē wī dā. xālē wī waxfē hišyār bī barē xwa dāē, kalaxē tayrakī ūax wī. gô, 'yā xwārzāē min, ava čiya?' gô, 'si'ra. min kuſt.'

767. Rā bī, dē ēn bō mālē. mîrzâ miḥammad bēžit, 'yā xwārzāē min, sarikē aw tayri bīna bō daykā xwa.' hātīn mālē. bī sipēda, daykā kuřikī aw sarikē tayri inā, l nāv ūahrē qufā, kira t kufilikaka mazindā. Kufilik šin bī. kuřik bēžit, 'ō, dāyē, bō či kufilikā xālē min šina?' hōšā ūilā xwa lē dā, Kufilik bī kun kun, hařa bizānit. ūivā xwa daynā sar kučikī.

768. Mîrzâ miḥammad ziviř ūav ô nēčirā, gô, 'yā xūškā min, ūivā min bīna, az dē xum.' ūivā wī inā, daynā bar. Kufilikā šinā ūahrē yā t sēnikā wīdā. kuřikī gōf, 'yā xālō, baxfē xudē ūivē naxwa hařa az bičim, bimizim.' kuřik čō ž darva, gāzī tkit, 'hawāra, nižda hāf sar ma.' xāle wī, dā wī, kirina yār, čōn ž darva, qastā wē hawārē kir.

769. Kuřik ziviř, hāf t ūorva, Kufilikā xālē xwa sēnikē inā darē, kir t sēnikā daykā xwadā, Kufilikā daykā xwa kir t sēnikā xālē xwadā. xālē wī, daykā wī ziviřinva, gōfē, 'hay mālkambāx, ava či hawārā ž qastā bī?' mîrzâ miḥammad bēžit xūškā xwa, 'dē, ūivē

764. When night came the boy said, 'O uncle, tomorrow I shall come hunting with you.' He said to him, 'Very well, old fellow, come with me then.' In the middle of the night the boy's mother said, 'Rise, get up, there is no time left.' Mirza Muhammed got up and went. At dawn the boy got up and said, 'O mother, where is my uncle?' She said, 'He has gone hunting.'

765. The boy took hold of his stick and went out into the wilderness bare-headed and barefoot, looking for his uncle. He saw his uncle on top of a hill and said, 'O uncle, today after mid-day a cloud will appear in the sky, black as a black snake. You will be confused and fall from your horse.' His uncle rose and said, 'My nephew, nobody has (ever) said such a thing to me. I am not that (kind of) man.' He was angry with his nephew.

766. A cloud appeared in the sky and roared and brayed, Mirza Muhammed became confused and fell from his horse. His nephew went and stood over his neck and took his sword. He saw a bird which made a whizzing sound and alighted on his body. He struck it a blow on the neck with the sword. When his uncle came to his senses he looked and saw the carcass of a bird next to him. He said, 'O my nephew, what is this?' He said, 'It is magic, (but) I have killed it.'

767. He got up, for them to come home. Mirza Muhammed said, 'O my nephew, bring that bird's head for your mother.' They came home. Dawn came and the boy's mother brought the bird's head, pounded it in poison and put it into a big rissole. The rissole turned blue. The boy said, 'Oh, mother, why is my uncle's rissole blue?' He struck it with his finger, thus, and the rissole became full of holes, so that he might know it. He put his supper on the hearth.

768. Mirza Muhammed returned from hunting and said, 'O my sister, bring my supper for me to eat.' She brought his supper and set it before him. The blue, poisoned rissole was in his tray. The boy said, 'O uncle, I beg you, for God's sake, not to eat any supper until I have been to relieve myself.' The boy went outside and called out, 'Help, a raiding-party is upon us.' His uncle and his mother raced outside, to answer the cry.

769. The boy turned round, came inside, took his uncle's rissole off his tray, and put it in his mother's tray. His uncle and his mother returned and said, 'Ho, you wretch, what was this false alarm?' Mirza Muhammed said to his sister, 'Come, eat (your) supper.' His sister realized that her son had betrayed her. She put

bixwa.' xûškâ wî pê hashâ kuře xwa l wê xâina. dast' âvêt kutilikê, pičak l davê xwa dâ. daykâ wî mir.

770. Gô, 'yâ xâlô, daykâ ta mir.' gô, 'yâ xâlô, tô šivâ xwa bixwa, ta šol ž vân masailâ nîna.' pištî hingî kuřik tbêžit, 'yâ xâlô, hilô, wara lgal min. az kuře kâfirîma.' waxtê čôn t žôrva gô, 'ava aw kâfirê bâbê mina. dê, bikuža.' kušt.

Āxiftin

771. XALÎL: Birâ, zâxô tkavita kûva?

Mahdi: Zâxô sê sa'aşa taqrîban ž mûsil dûra, sar mûsildâna, nêzîk ž hidûdê turkîaya. dôrmândôrê wê ži cyâna, zûrin—awwil zûrin, pašî cyâna, ô xâbûrak ži têtê, ž turkâ têtin, zâxôrâ tbôrit hafâ čit mûsil, gahita sar dijla, ô zâxô ži galak xôša. zâxô ži sê nähia yêt hayn, silêvâni ô gulli ô sindî, ô t nafsê zâxô p xôdâ ži filahêt hayn ô bisirmân ži yêt hayn ô dihî ži yêt hayn. vêjâ aslê wân dihiâ ži, yê ž nâv turkâ hafîn, ž gundakê tbêzinê dihê.

772. X: Dihî l zâxô wêt hayn, avêt hanê ž barî nôka ž turkîa mihâjir bibîn, hâtina 'irâqê ô sâkin bin l zâxô. avêt hanê şal ô şapîkâ čê tkin ô şolê wânâ avaya. āxiffinâ wân ži kurdîa, balê aw tbêzin, 'am armanîna,' wa galak ž wânâ ži, ya'nî aylabê wânâ, armanîjânî nizânîn. hamî p kurdî t-āxivin, t mälâ xôdâ ô ž darva ži.

773. M: Pâ xalîl, hakar êk bêta zâxô dê či tištê 'anfîka t zâxôdâ bînit?

X: Hagar êk bêta zâxô awwilî tištê 'anfîka kô bibînitin ž darvay zâxô, pičakê žê dûr—dah daqîqayakâ, waşâ—pirakî bilinda. am bêzinê pirâ mazin ô p 'arabi ži tbêzinê al-ŷisr al-'abbâsî. pirâ mazin piraka, ž zamânê kavnwara wê hâtî âvâ kirin. kas nizânîtin târixâ wî p zabî čanda. av pirâ hanê ž barêt birî wê hâtî âvâ kirin. âvâ xâbûrê, waxtê kô têta t zâxôdâ, t binrâ tçitîn wa čirôkak ži wê l sar vê, âvâ kirinâ vê pirê hay.

774. Av čirôkâ hanê čiya, bêzin aw hustâc kô av pirâ hanê âvâ kirî hindî bar tdaynâna sar êk ô âvâ tkir hafâ kô mayrab dâ pir

her hand to the rissole and put a little in her mouth. His mother died.

770. (Mirza Muhammed) said, 'Old fellow, your mother has died.' He said, 'O uncle, you eat your supper. You have nothing to do with these affairs.' Afterwards the boy said, 'O uncle, rise and come with me. I am the son of the monster.' When they went inside he said, 'This is the monster, my father. Go on, kill him.' He killed him.

Talk

771. KHALIL: Brother, where does Zakho lie?

Mahdi: Zakho is about three hours (journey) from Mosul, it is above Mosul and near the border of Turkey. All round it there are mountains, hills—first there are hills, then mountains—and a (river called the) Khabur comes to it too, from among the Turks, and passes by Zakho (and on) until it goes to Mosul, (or rather) reaches the Tigris. Moreover Zakho is very pleasant. Zakho has three sub-districts, Silévani and Gulli and Sindi, and in Zakho (town) itself there are ('Assyrian') Christians and there are Muslims and there are Dihis too. Now as for the origins of these Dihis, they have come from among the Turks, from a village called Dihé.

772. Kh: There are Dihis in Zakho and (at some time) before now they have been refugees from Turkey, come to Iraq and settled in Zakho. They make (the material for) suits of homespun¹ and this is their work. They talk Kurdish, moreover, but they say, 'We are Armenians,' and many of them, that is to say most of them, don't know Armenian. They all talk Kurdish, at home and outside.

773. M: Well, Khalil, if someone comes to Zakho, what interesting things will he see in Zakho?

Kh: If someone comes to Zakho the first interesting thing he will see is a high bridge outside Zakho, a short way away from it—ten minutes or thereabouts. We call it the Big Bridge, and in Arabic they call it the Abbasid Bridge. The Big Bridge is a bridge which has been built in the olden days.² Nobody knows accurately what its date is. The bridge has been built of dressed stones. The Khabur river, when it comes into Zakho, goes beneath it, and there is a story about it, about the building of this bridge.

774. What is this story? They say that the master-builder who was building the bridge, however much he put stones on top of one

jārak dī kavitin ô harifit. čand ūzakā, waṣā, gōt, 'nāčēbit hōṣā. lāzima ēkē am bikužin ô daynīna bin asāsē pírēdā dā pír xō bigiritin.' gōt, 'pā kē kužin, kē nakužin?' gōt, 'subahī sipēdē waxtē am bičīna sar šōlī aw ķasē awwilī bēt, t wērērā bibōrit amē girīn ô kužin ô kīna t nāv asāsē pírēdā.'

775. Waxtē kō bī sipēda ô das̄ p šōlī kirin barē xō dinē, kičikakī dalāl ô fāza w jwān t vērērā bōrī. gōtin, 'lāzima am vē kičikē bigirin ô bikužin, bēxīna t asāsē pírēdā dā av píra xō bigirit.' gāzī kirina kičikē. waxtē kō kičik hāta nik wānā barē xō dinē, kičā hākimē zāxōya. nāčār bīn—či ž wānā nahāt, ēdī—sar qasā xō mān ô nazivīrīva. kičik girtin ô kuštin ô ēxistin bin barīva ô hustāy das̄ p āvā kirinā pírā xō āvā kir.

776. Pištī kō pír āvā kirī čand sālak pēva čōn, barē xō dinē, kaziēt wē kičikē šōr bibīn t kalšā pírērā, šōr bibīn ô aw kazī šīn bīn ô bīna dārakī banōkē. hafā nōka aw dārā banōkē tērā šīna w wē māy.

777. M: Sar zāxōdā, nēzīk pírā 'abbāsīkē, gundak žī yē hay, bēzinē 'abbāsīk. av gundē hanē žī filahēt lēna ô šōlē wān žī awē difirēya, jōtyāria. ganimī tčinīn ô daxlī tčinīn, jahī tčinīn ô tūtīnē žī tkin ô waxtē—nōka amē l pišt pírēna—nōka bēdarēt wān žī yē pišt gundīna, janjarēt sarfā tbin ô šōlē xō yē tkin, yē gēra tkin ô karēt pazī žī amē tbīnīn, yē l sar vān gir-ô-mirānin, hamī paza, Kahrin ô barxin. ô jōā hāzim bagē žī, awā čē-kirī, yē ž xābūrī yē aw kirī, šaq kirī. aw žī čitin hafā zāxō, čit hafā hādūdē turkīa ô av gundē hanē žī gundē hāzim bagēya.

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778. X: Waxtē az bičūk *bīm—ē, barī nōka p dah pāzda sālā ūzakē az čōma nik pírā sa'dōnī, wērē kandālakē hay. kuřikakī havālē min t wērērā hāt, gōta min, 'tō tšēy xō p vī kandālidā bāvēzī?' sāl-waxt žī paizakī galak dirang bī ô āv žī galak tazī ô sār

another and built it up, by evening the bridge would fall down again and collapse. (After) some days, or thereabouts, he said, 'It won't be built like this. We must kill someone and put him under the foundations of the bridge so that the bridge may hold itself.' They said, 'Well, who should we kill and who not?' He said, 'Tomorrow at dawn, when we go to work, we shall seize the first person who comes along and passes by there and we shall kill him and put him into the foundations of the bridge.'

775. When dawn came and they began to work they saw a fair and fresh and beautiful girl pass by there. They said, 'We must seize this girl and kill her and throw her into the foundations of the bridge, so that the bridge may hold itself.' They called to the girl. When the girl came up to them they saw that it was the daughter of the ruler of Zakho. They had no alternative—there was nothing else they could do—so they stood by their word and did not go back on it. They seized the girl and killed her and threw her under the stones and the master-builder began to build the bridge and he built his bridge.

776. After the bridge had been built some years went by, then they saw that the girl's plaits were hanging through a crack in the bridge. The plaits were hanging down and they grew and became a terebinth tree. That terebinth tree is still growing there until now.

777. M: Above Zakho, near the Abbasik Bridge, there is also a village called Abbasik. There are Christians in this village and their work is thingummy, husbandry. They plant wheat and cereals, they plant barley and they also grow tobacco, and when—now we are behind the bridge—now their threshing-floors are also behind the village and the threshing-sledges are on it and they are doing their work, threshing. And we can also see flocks of sheep, on these hills and things, all sheep and kids and lambs. And the Hazim Beg Canal too, the artificial one, has been split off from the Khabur. It too goes as far as Zakho and goes as far as the boundary of Turkey, and this village over here is Hazim Beg's village.¹

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778. Kh: When I was a child—well, ten or fifteen years ago—one day I went by the Saadun bridge, where there is a cliff. A boy friend of mine came by there and said to me, 'Can you throw yourself off this cliff?' The time of year, moreover, was very late autumn and the water was freezing cold, and I said to him, 'Yes.' He said

bî, mi gôfî, 'a.' awî gôfâ min, 'tô naşey.' min gôfî, 'p xudê azê tşêm.' awî gôfâ min, 'pâ p xudê tô naşey. agar tô tşey, dê, jîlkêt xô bêxa, xô t kandâlîdâ bâvêza, t âvêdâ.'

779. Min barê xô dâê, avê hanê mi p ču hisâb nâkitin. agar az jîlkêt xô na-êxim ô xô bâvêma t âvêdâ az pûcim l nik wî. min gôfî, 'pâ tô tşey xô bâvêzi t âvêdâ ž vî kandâli?' awî gôfâ min, 'a.' min gôfî, 'dê, yallâ, tô žî xô bâvêza, ažî dê xô âvêzim.' gôfâ min, 'na', awwili tô xô bâvê, pâšî azê xô hâvêzim.' wallâ, 'âqilê mi biřî w mi jîlkêt xô êxistin, min guhê xô nadâê âv tazî bitin ân garm bitin, min jîlkêt xô êxistin, min xô ūs ô čiplâx kir, min kir viř, xô l nîvâ âv dâ.

780. Waxtê kô min xô l nîvâ âv dâ ma'lûma az nôqî bîm. min sarê xô inâd darê, pištî dô sê—daqîqayakê, waşâ—min sarê xô inâd darê, barê xô dima havâlê min, wê l sar kandâli, barê xô dita min, p min tkanitîn. av tişte hanê galak az pê 'ajiz bîm ô zikê miřâ čô. az kafîma malavânîa bâskâ, az gihaştima taniştâ kavrî, min xô pêva girî, az sar kandâli kafîm, wallâ, min pištôdâ kuřikîřâ girî, aza qufîm. kuřikî dast hâvêt, dasfê xô ūa kir, aw žî dâ mi qufit. min barê xô dâê, aw galak ž min zaxmîra, haqîqař az žê tirsâm ži.

781. Barê xô *dimê, zalâmakî pîramêr t wêrêřâ hât, gôfâ min, 'kuřô, aw hûn či tkin? šarma bô wa. dinyâ ēvâra, tô waşâ ūs ô čiplâqî, dê či kin?' min gôfî, 'az banî, hâl ô masalêt vî kuřikî ava(na), gôfâ min, 'tô xô bâvêza t âvêdâ, ažî dê xô dûv tařâ hâvêzim.' pištî min jîlkêt xô êxistin, min xô ūs kirî, min xô âvêti t âvêdâ. dinyâ şâr—tô tbîni az ž sarmâdâ tlarizim—az hârîma darê, barê xô dimê, ava fiq fiq wê p min kanitîn. az či bêzimê nôka? az biqutîm az naşemê, az naqufîm žî pâ dê—barê xô bidê, hô l min kir ô dinyâ ēvâra w dinyâ şâra w azê nasây bîm.' wallâ, pîramêrê ma ūa bî, az ô aw ašî kirîn, čâr fils žî dâna min, gôfâ min, 'dê, hara, mâm xulâm, sar ūkâ xô. járakî dî mirôvakî waşâ ta ž ūe nabit!'

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782. M: Waxtê bâbê min ūa tkiřitin ô dârâ dê gundi ēn ž gundi

to me, 'You can't.' I told him, 'By God, I can.' He said to me, 'Well, by God, you can't. If you can, go on, take off your clothes and throw yourself down the cliff, into the water.'

779. I looked at him (and saw that) this boy counted me as nothing. If I didn't take off my clothes and throw myself into the water I would be worthless in his view. I said to him, 'Well, can you throw yourself into the water from this cliff?' He said to me, 'Yes.' I said, 'Go on then, you throw yourself in and I'll throw myself in too.' He said to me, 'No, first you throw yourself in, then I'll throw myself in.' Well, really, I agreed to this and I took off my clothes, I paid no heed (to whether) the water was freezing or warm—I took off my clothes, stripped myself naked, I went 'whizz' and threw myself right into the water.

780. When I threw myself into the water, naturally I went under. I brought my head out and after two or three—a minute or thereabouts—I brought my head out and looked at my companion, who was on top of the cliff looking at me and laughing at me. I was very angry at this and it really made me wild.¹ I began to swim breast-stroke, I reached the side of the rock, grabbed hold of it, climbed up the cliff and, by God, I grabbed the boy by the back of the neck and was about to hit him. The boy threw up his hand and was going to hit me too. I looked at him (and saw that) he was much stronger than me and, honestly, I was afraid of him.

781. I looked (up and saw) an old man coming by there and he said to me, 'What are you doing, lad? You should be ashamed. It is evening, and you stripped naked like that! What are you going to do?' I told him, 'If you please, the story about this boy is that he said to me, "You throw yourself into the water and I too shall throw myself in after you." Then I took off my clothes, stripped myself, and threw myself into the water. It was cold—you can see that I'm shivering with cold—I came out and saw that he was sniggering at me. Now what should I say to him? If I hit him (I shall lose, because) I can't manage him, and if I don't hit him then he'll—look at him, this is what he did to me and it's evening time and cold and I shall become ill.' Well, this old man of ours got up and reconciled him and me, and he gave me a penny and said to me, 'Here, run along, old fellow, on your way. Another time don't let such a fellow lead you astray!'

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782. M: When my father buys charcoal and wood (in the tree) the

bābē mi [bā mi] ži dē pāra dita wān ô talisā dē dit wān ô gundi ži dē čin, dārēt xô biřin. I wērē dārā dē kōm kin, hamie t kōmarēdā, dē āgirē ži bar dinē ô pištī hingī dē āxē sardā kin, hačar ūzūl lūla čē kin. hačar ž xô ūzūl hadādī bitin dē p āvē tamrīnin. waxfē p āvē tamrīnin dīsā tkina talisādā ô dirūn ô bō ma t-īnin vērē, har talis p haqē xô dīsā.

783. Ô dārā ži, dārēt sipindārī, waxfē tkīritin aw tčit gundēt dūr, I wān 'adrā, p wān gundāva tčitin ô tkīrit wān dārā ô t-īnitin zāxō. vējā I wērē, ž gundā, p xābūrī tīnit p āvē. Karxā čē tkin, har karxē sih tā yē tēdānin, sih tātēt dārī, ô ēk ži sar sūār tbit ô tīnit hačā zāxō. waxfē tīnina zāxō I wērē dē lōriē kin, firumpēlē, ô dē bin hačā mūsil, dav wakīlī, I wērē dē firōšin ô pāši dē hisābā xō kin ô dē pārēt xô īnitin ô dē ētin.

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784. M: Duhī gōfin dē hačāj ēn ž mūsil. čōbīn makahē, I wērē 'idē čōbīn 'arafatē ô bin hačī ô hātīn. duhī ži pā ēkē hay, jirānē maya, aw ži čōbī hačē. mi ži gōf, tvēt az bičim, pēšiā wī bičim wērē, hačā nivā ūkē. am ži jēbakē sūār bin ô čōyn pēšiā wī ô galak 'ālam hātīn pēšiā wī. am čōyn, gihaštīna marīnā, ū ništīna xwārē I wērē, ma čāy va xār ô āv va xār ô am ū ništīna xwārē, am māyn I hīvīē, nahāt. tō nābēžī dirang yē dar katīn ô galak 'ālam ži hāfbī pēšiē, ž tēhnā kaſbīn hamī, galak ži žē ziviřīnva.

785. Pāši hačiē ma hāt, dirangi, sa'at šaš ô niv. wallā, am pēkva ziviřīn, wallā, am hātīn hačā bāsifkē. I wērē dīsā hindā firumpēlēt di ži hāfbīna pēšiē. am hātīn hačā nēzīk ūzā. 'ālam galak hāfbī, xalk galak hāfbī pēšiā wī. hači hāt dasfēt wī māči kir, wallā, ô hači ži piā hāt, ž firumpēlē hāta darē ô piā hāt lgal 'ālamē. pištī hingī hači gahišta jāmi'ē, čō, I wērē nivēžā 'ayšā kir ô pištī hingī hāta māl, šiv ži māl čē kirbī.

villagers will come from the villages, my father will give them money and sacks and then the villagers will go and cut their trees. There they will gather the wood all in a heap¹ and set fire to it, and afterwards they will put earth over it, if they are making 'tube' charcoal.² If it is to be blacksmith's charcoal they will quench it with water. When they quench it in water then they put it into sacks and sew them and bring them here for us, each sack at its own value.

783. And as for the wood, the poplar trees, when he buys them he goes to distant villages, in these areas, he goes to those villages and buys the trees and brings them to Zakho. From there, from the villages, he brings them by water, by the Khabur. They make rafts, each raft having thirty stems in it, thirty stems of wood, and someone gets on it and brings it as far as Zakho. When they bring them to Zakho, there they will put them into a lorry, an automobile, and take them as far as Mosul, to the agent, and there they will sell them. Afterwards they will make their accounts and he will fetch his money and come (back).

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784. M: Yesterday they said that the pilgrims were coming from Mosul. They had been to Mecca and there, at 'Id, they had gone to Arafat and become Hajis and come (back). And yesterday—well, there is one who is our neighbour, and he too had been on the pilgrimage. So I said (to myself that) I ought to go there and meet him half-way. So we got into a jeep and went to meet him, and many people came to meet him. We went and reached Merina and sat down there, we drank tea and we drank water and we sat there, waiting for him, and he didn't come. Believe it or not, they had set out late, and many people had come to meet them too, and they were all dropping from thirst, and many of them went back.

785. Afterwards our Haji came, late, at half past six o'clock. Well, we returned together, and we came as far as Basitké. There again a number of other cars had come to meet them. We came until we were nearly at the gardens (surrounding Zakho). A large crowd had come, many people had come to meet him. Whosoever came, they kissed his hands and, well, the Haji came on foot, he got out of the car and came among the crowd on foot. Afterwards the Haji came to the mosque, and went, and there he performed the evening prayer, and afterwards he came home, where supper had been prepared.

786. Xalk hātīn hamī l dav wī, wallā bahsē hajē kir. hind gōt l hajē, l wērē, makahē, galak girāna, gōt, 'hatā bitilē āvē bō ma t-īnād bīst' ô pēnj filsā.' ô xalkē madinē ū galak, ya'nī, mu'āmila tā wān xōsha ô masalā diziā nik wān nīna. či tişfē mirôvî hindā bibitin, pisýär bikitin, dē binitva, 'aynī wī tişfī dē binitva. ču awē difirē l wērē nīna, hīla w hawāla nik wān nīna.

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787. X: Sälä hizär ô nahsad ô pēnjî ô dōē, pişti min maktab xalās kirî, famām bî, az fa'in kirim mu'allim l liwā silémānî. mi natzānî liwā silémānî kô fadrisat' ô xāndinê l wērê p kurdîa ô rāstî ū min natzānî az kurdî binivisim an kurdî bixûnim, čunkî xāndinâ min maktabê hamî ž ibtidâiê ô mutawasiyê ô sänawiê ô dawrâ mu'allimâ hamî p 'arabî bî, mi ču kurdî natzānî, na xāndin ô na nivîsandin.

788. Pişti az čoyma silémānî. azmânî wān ū na wakî azmânî maya, yānî lahjatâ wānâ ž yâ ma. farqê tgal yâ ma hay. az mâma bayri, az či bikim, či nakim. az majbôr bîm, hukmatê az fa'in kirim, az čoma gundî, barê xô dimê kitêbêt maktabê hamî p kurdî fab' kirîna. az nizânim bixûnim ô aw ū azmânî ma tê nâgahin. az či bikim, az majbôr bîm kurdîa wān az 'alîmîm ô sar hindêrâ ū min darsêt kurdî tgöftina wānâ!

789. Hayvâ awwilî, hayvâ dôē, hayvâ siê min galak zahmatî dît wa az p maktabliâva ū galak twastâm čunkî min azmânî wānâ natzâni. barê hayvâ čärê ô pênjî, hatâ kô waxtê sâlâ awwilî dâ xalâs bitin, az faqrîban azmânî wānâ bâs fêr bîm ô bâs 'alîmî bîm. nôka azmânî wānâ az bâs tzânim wa az zahmatî têrâ nâbînim.

790. Waxtê kô az darsâ bêzîma wānâ, pişti kô az azmânî alê silémâni fêr bîm ô 'alîmîm, min muškilakî dî hâta pêş miva. hindak ž talabêt min, ž maktabliâ, na sôrân bîn, ya'nî na xalkê silémâni bîn ô azmânî xalkê silémâni natzâni. aw talaba

786. All the people came before him and, well, they discussed the pilgrimage. He said that on the pilgrimage, there in Mecca, it was very expensive. He said, 'So much so that they used to bring us bottles of water at (the equivalent of) sixpence.' Moreover the people of Medina, that is to say their dealings, are very pleasant and there is no question of theft among them. Whatever a man may lose, if he ask about it he will see it again, he will see that very thing again. There is no thingummy there, no trickery among them.

* * *

787. Kh: In the year 1952, after I had finished school, and it was over, I was appointed as a teacher in the province of Suleimaniye. I did not know that, in Suleimaniye province, the teaching and studying there was in Kurdish and moreover, (to tell) the truth, I did not know how to write Kurdish or to read Kurdish, for all my studies at school, at the Elementary and Intermediate and Secondary (schools) and the Teachers' (Training) Course, had all been in Arabic. I knew no Kurdish, either to read or to write.

788. Afterwards I went to Suleimaniye. Their language, moreover, is not like our language, that is to say their dialect compared with ours. There is a difference from ours. I was baffled as to what I should do and what I should not. I was obliged (to go on) as the Government had appointed me, so I went to the village and saw that all the school books were printed in Kurdish. I did not know how to read them and, what is more, they did not understand our language. What was I to do? I was obliged to learn their Kurdish, and on top of that I used to give them Kurdish lessons!

789. In the first month, the second month, the third month, I had a lot of trouble and I was very tired of the pupils, as I did not know their language. From the fourth and fifth months until the first year was coming to an end I learnt their language pretty well. Now I know their language well and I have no more difficulty with it.

790. When I was giving them lessons, after I had learnt the language of the people of Suleimaniye, another difficulty confronted me. Some of my students, of the pupils, were not Sorani,¹ that is to say they were not people of Suleimaniye and they did not know the language of the people of Suleimaniye. Those students were Hauramis. Now there is also a very big difference between the

hawrāmī bīn. vējā azmānē hawrāmīā gal azmānē xalkē silēmāniē žī farqakî galak mazin wē tēdā hay. am azmānē xalkē silēmāniē nizānin, aw žī azmānē xalkē silēmāniē nizānin ô fadrīsā žī p azmānē xalkē silēmāniē bī. vējā makṭabliā žī zaḥmatī dīf ô mi žī zaḥmatī tḡal makṭabliā dīf.

Haurami language and the language of the people of Suleimaniye. We do not know the language of the people of Suleimaniye, nor do they know the language of the people of Suleimaniye, and the teaching was in the language of the people of Suleimaniye. So the pupils had difficulty and I too had difficulty with the pupils.

NOTES

(Numbered in accordance with the paragraphs of the translation.)

1¹. Literally, 'his hearth is blind'.

2¹. Lit., 'O my King'; v. *KDS-I*, § 200 (a).

2². *bāla gardān* is evidently a corruption of Pers. *balā-gardān* 'warding off misfortune', but is here understood as 'the revolving wing (which protects)', as the alternative form *bālī gardān* shows (v. *KDS-I*, § 185 (b)).

2³. Lit., 'before my eyes'.

2⁴. The bosom of a man's *čōxa* jacket, bound at the waist by a *pištēn* cummerbund, makes a convenient and capacious pocket.

4¹. Throughout these texts the singular agential suffix -i 'he' often appears where the context seems to require the plural -yān 'they'.

6¹. i.e. Turkish *Qambär* 'Qamber, (name of a) faithful servant' and *tay* 'colt'. I owe this explanation, among others of the names of characters, to Mr. C. S. Mundy.

7¹. Lit., 'the grey-bearded uncle'.

7². Lit., 'when good and evil visit him he will not be guilty', or the like. The text is obscure, the original *gunâhbâr abû* making no sense.

8¹. Lit., 'let . . . my eyes fall on the foreheads of thy children'.

9¹. *rāwšgâr* < *rāw-ü-šikâr*; cf. Bin. 332, Rdz. 475.

10¹. Lit., 'there is no power, authority'; *dasalât* < **dast-hal-hât*.

11¹. Lit., 'strike his neck'.

14¹. Lit., 'mirror'. It was once customary to have a small mirror set in a finger ring. Cf. Mann, Muk. 32²⁷.

14². Lit., 'captured, seized'.

18¹. Lit., 'beat it'.

18². Only the narrator's conception of etiquette could allow such a mode of address!

20¹. Lit., 'what is *I* for him?' See *KDS-I*, § 196 (c).

23¹. A traditional formula when asking for a girl's hand in marriage; see Bin. 364.

27¹. Lit., '(in the) wilderness'.

28¹. Lit., 'my sweet soul'.

30¹. i.e. the formula *bismillâh* 'In the name of God', uttered before any enterprise.

32¹. Lit., 'would not pass the time'.

34¹. It is customary to hold a great man's stirrup when he mounts or dismounts and to man-handle him into or out of his saddle.

34². Lit., 'I shall not eat your bread (except) on the condition (that) you give your fighting for today to me'.

35¹. The narrator himself had no idea of the meaning of *dûdâna*.

35². *binēt* is mastic of the *qazwân* terebinth tree.

35³. Lit., 'brandish thine own hand'.

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- 36¹. Lit., 'heavy pillar'.
- 36². Lit., 'paired him with the earth'.
- 46¹. Cf. Mann, Muk. 6⁵.
- 48¹. The normal meaning of *hāt-ū-nahāt* (lit., 'came and came not') is 'chance'.
- 49¹. Lit., '(If a) shod (creature) has come I have broken shoes', &c.
- 51¹. Cf. War. 221.
- 51². Lit., 'This talk is all a farthing's worth to me'.
- 53¹. Lit., 'two lemons appeared on her breast'. The standard Kurdish metaphor is 'two quinces'.
- 54¹. Is '*arš ū qurš*' a hybrid of '*arš ū kūrsi*' 'the Throne of God' and '*arš ū farš*' 'heaven and earth'? Cf. the proverb, *la 'arš tā ba qurš has ba dōy xōy nālē turš* 'from heaven down to earth nobody calls his own butter-milk sour', i.e. no man cries stinking fish.
- 55¹. Lit., 'do the mountains'; *šāx* 'mountain', *dāx* 'sorrow', but here merely a rhyme; v. *KDS-I*, § 252 (a).
- 56¹. Lit., 'whichever household has drunk licit milk', i.e. people who have done no ill and whose mothers have, therefore, never since begrimed suckling them; cf. Mann, Muk. 41⁹.
- 56². *pīrēzin*, v. *KDS-I*, § 183 (b).
- 57¹. Lit., 'put your shoes on my head'; v. note 288¹.
- 61¹. *abā*, 1, a loosely-woven woollen cloak worn by Arabs and some Kurds; 2, an all-concealing black cotton garment worn by townswomen.
- 79¹. Lit., 'I have burst'.
- 80¹. Lit., 'We place you on our heads'; v. note 57¹.
- 81¹. In this guise Sultan Mahmud of Ghazni, his favourite Eyaz and his minister Hasan Meimendi fill, in Kurdish legend, the roles played by the night-wandering Caliph Harun al-Rashid and Jafer the Barmecide in the Arabian Nights.
- 82¹. By this offer the Black Rider reveals her sex.
- 83¹. Lit., 'hand to(wards) knee'; v. *KDS-I*, § 252 (b).
- 86¹. *mubāraki(t)* *bē*, 'may it be auspicious for you', an expression used when giving a gift, or indicating that a person is welcome to have whatever he may have admired.
- 87¹. *sa-āt yak(i 'arabi)*, 'one o'clock (Arab time)', i.e. reckoning always from sunset as twelve o'clock.
- 89¹. Lit., 'O my ruined home'.
- 91¹. A *kōpān* is a high pack-saddle with a pommel at the front and back, as opposed to the low flat *kurtān*, and all the more fantastic as a portable magic token.
- 94¹. Lit., 'a (speck of) dust', used generally for 'a little'.
- 94². *tū* introduces a variety of oaths, e.g. *tu xwād* '(I conjure you) by God' <*tū (bī) w xwād* '(may it be) you and God'; *tū pēyamar / qur'ān / sarī bāwki(t) / qabri bāwkim* 'by the Prophet / the Koran / thy father's head / my father's grave [even prematurely!]'. The form does not appear to be native to Sul., which would have **tō bit ū*....
- 98¹. In Kurdish *faqē* (< Ar. *faqīh* 'jurist') signifies 'one studying to become a mullah'.

KURDISH DIALECT STUDIES

100¹. Lit., 'fourteen-year-old', the accepted ideal of youth and beauty; our 'sweet sixteen'.

108¹. The 8,500 ft. peak overlooking Suleimaniye (2,750 ft.).

110¹. Lit., 'bought back our blood'.

111¹. Lit., 'light'.

117¹. i.e., presumably, dry seeds.

121¹. *faranjî* (< Ar. *farajîyya*), a large felt cloak with projecting rudimentary sleeves.

122¹. Lit., 'yellow'.

123¹. Lit., 'fifteen nights'.

130¹. (*nāw*)*gal* 'crotch', *qiy* 'arse'.

141¹. The magic characters in Abdullah's stories appear in imaginative guises; cf. the pack-saddle in Sul. 91, and contrast the everyday demons in this same theme, War. 284.

142¹. Ar. *saxr*, the jinnee who possessed himself of Solomon's signet, and so his kingdom. See Sale's translation of the Koran, note to Chap. xxxviii (v. 32).

145¹. Lit., 'Georgians'.

146¹. This seemingly fatuous exchange—'Who is it?' 'It is I'—is constantly repeated through Kurdish outer doors. A Kurd's home may need to be his castle.

146². This gentle blackmail, possible only because of Kurdish notions of hospitality, is often used by storytellers to extract information from their characters; cf. War. 289, &c.

147¹. Lit., 'may your neck be free'.

149¹. *āmōzā*, 'son, or daughter, of one's father's brother (*mām*)'. A Kurd has the right of refusal of the hand of his *āmōzā*.

151¹. The text jumps, temporarily, to the third person.

153¹. It is, of course, a prerequisite of Muslim prayer that the head be covered.

156¹. *mawlū(d)*, primarily a gathering to celebrate the anniversary of the Prophet's birth.

158¹. Lit., 'this night', as Muslims reckon the day from sunset to sunset; cf. note 87¹.

159¹. Lit., 'whither do you make your auspicious (journey)?' More common, in the same sense of inquiry, is *ōyir bē*, 'May (your journey) be auspicious' (cf. Tk. *ugurlar olsun*).

165¹. Lit., 'mud on my head'.

167¹. Lit., 'may it be increased for thee very much'.

169¹. Lit., 'by God', but with none of the force of the English oath. The Arabic equivalent, *wallâ(h)* in Kurdish pronunciation, is no stronger.

170¹. Lit., 'on his head'.

171¹. Lit., 'then it was the year 931, (which) is no little time until now'.

172¹. Tawéle, Khurmal, Gulp, and Biyare are all villages at the foot of the Avroman (Hauraman) range, just within Iraqi territory.

174¹. It is not at all clear who took what in this transaction, but the translation given seems to make most sense.

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- 179¹. Lit., 'and arrack has not been the cause of these funny things happening to him (alone)'.
- 181¹. Lit., 'may your dead die'.
- 182¹. Lit., 'does not play the coward'.
- 187¹. The 'famous Mullah', *malāy mašhūr*, is known colloquially as 'the aforesaid Mullah', *malāy mazbūr*.
- 191¹. *pala*, 'the first autumn rain to wet the earth to a depth of at least a hand-span'.
- 191². See F. Barth, *Principles of Social Organization in Southern Kurdistan*, Oslo, 1953, Appendix I. In this otherwise excellent description the terms *wuškaward* and *tařakāl* seem to have been transposed.
- 194¹. Lit., 'the good work is in our hands'.
- 196¹. *adērīn*, v. *KDS-I*, § 206 (a), fn.
- 196². There is some confusion here. *gezawān*, Sul. *gezabāna*, is properly 'a handful of nuts, dried fruits, and similar sweets given to a guest', at the celebration of the birth of a son or at a *mawlād* (see note 156¹).
- 197¹. Chapter xxxvi of the Koran, beginning with the cryptic letters *yā sīn* 'Y S', and named after them.
- 198¹. Lit., 'leaves behind a long life for all of us here present'.
- 198². The first chapter of the Koran (Ar. *fātiha*⁴ 'beginning'), repeated constantly as a prayer.
- 200¹. *gol* 'quantity that fills the two hands cupped together'.
- 203¹. The 4,000 ft. ridge overlooking Siyare village (2,250 ft.).
- 204¹. Although military service was (1955) theoretically universal in Iraq, many illiterate people still believed the call-up to be regulated by the Ottoman system of *qur'a*, drawing lots.
- 206¹. Lit., 'they Q'ed me', slang for *qayd kirdin* 'to enrol'.
- 207¹. Lit., 'I shall give *badal* for you'. By this device, of paying 50 dinars (later 100 dinars) for a fictitious *badal* substitute, it was possible to reduce one's liability for service from two years to three months.
- 208¹. In Firdausi's *Shahname*, the literary source of this story, the country is called *Irmān*, and its inhabitants have recourse to Kei Khusrau, grandson of Kei Kaos.
- 209¹. Lit., 'telescope-man'.
- 209². Lit., 'with bound arms (or wings)'.
- 209³. All the verse in this text is in a mixed dialect with a strong southern flavour.
- 210¹. *Bēšan* in the *Shahname*, where it is his father, *Gēv*, who objects his youth, as the verse in the next para. indicates.
- 210². Lit., 'orphan'.
- 217¹. Lit., 'O (thou to whom) thus and thus has been done'.
- 219¹. Lit., 'My (gelding) pack-horse's testicles (and) Shah Afrasyab (would be of equal use)'.
- 220¹. In the *Shahname* the brother of Afrasyab is called *Garsēvaz*.
- 221¹. Lit., 'European nails', i.e. iron nails, not wooden pegs.
- 223¹. A demon of Mazenderan, slain by Rostam. In the *Shahname* it is the son of the demon *Akvān*, another of Rostam's victims, who guards the pit.

KURDISH DIALECT STUDIES

- 223¹. Possibly a reflection of the people of *Irmān* (see note 208¹).
- 224¹. *jahānnāma* is a corruption of Pers. *jahān-numā* 'world-showing'; cf. Kd. colloquial *qiblanāma* 'magnetic compass' < *qibla-numā* 'Kiblah-showing'.
- 227¹. Lit., 'after twelve o'clock Arab time' (see note 87¹).
- 229¹. *kulēra* is the normal oven-baked 'chupatty', made by a baker. In the home, a kind of large wafer called *nānī tīrī*, 'rolling-pin bread', is baked on a griddle and stored in baskets. When needed it is simply sprinkled with water.
- 229². Lit., 'May your house be ruined', not a very sympathetic expression.
- 230¹. Rostam pretends to take the shorn Manije for a boy; v. *KDS-I*, § 181 (a), fn. (the words 'but . . . politeness', and the cross-reference on p. 157, l. 6, to be deleted).
- 234¹. Lit., 'a gram', but plainly the story-teller had no idea of what it represented. Authority has often decreed, without noticeable effect, that the metric system of weights should displace the Turkish. This is based on the *hōqā* 'oke', of 400 'dirhem-weights', which varies from town to town. In Suleimaniye 1 oke = 3·5 kilos.
- 243¹. i.e. the 'Mad' stream, an unpredictable right-hand tributary of the river Sirwan (Diyale).
- 245¹. Also *Oniki Imam*, i.e. 'the Twelve Imams'.
- 245². During the 1939-45 war there was a large Polish army camp in this vicinity.
- 246¹. *tanaka* is a 4-gallon oil tin; therefore, a 'measure' of three bushels in all.
- 247¹. *hawāna*, Sul. *hamāna*, is a bleached goat-skin bag for holding flour and other dry goods (Pers. *anbāna*).
- 251¹. Perhaps for Sul. *yārī* 'game, sport'. War. has *kāya* 'game'.
- 269¹. The 'thirty-maund rider'?
- 270¹. Lit., 'it was a "defence" arrow'. The story-teller seems to have had some sort of firearm in mind, rather than the original 'bow and arrow'.
- 274¹. Lit., 'that you had not extracted this pretext from me'.
- 284¹. See notes 141¹, 142¹.
- 284². Lit., 'Yes, where?' *labē* is normally the reply made by a female to a summons (v. Bar. 746), where a male would say *balē*, or simply *ā*.
- 288¹. *kilāf* (Sul. *kalāf*) are similar to Persian *gīve*, being made almost entirely of cotton, with soles of compressed rags threaded on thongs. *k/qōn(d)ara* are shoes of European type (Tk. *kundura*). *pēlāw* signifies 'footwear' in general.
- 289¹. 'Blind' is properly *kōr* in War., Sul., Muk., *Sināī*, &c., but *kōr* in *Hawānī*, the nearest non-Kurdish dialect.
- 294¹. Lit., 'stopped, detained him'.
- 305¹. Lit., 'mounted his head'; cf. Bin. 326.
- 312¹. Cf. War. 191.
- 315¹. Rom signifies Asia Minor, or that part of the Eastern Roman Empire conquered by the invading Muslim armies. This legend of the first Crusade reflects history but palely. Melikshah, reg. A.D. 1072-92,

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was the son of Alp Arslan Seljuq, not, as here, his father. It is impossible to identify his opponent *Petros, *Patrus šāh* in the Persian versions of the tale.

316¹. Lit., 'Glory of the Crown'.

327¹. See *KDS-I*, § 230 (d).

330¹. The translation here is doubtful. The original ending of the sentence, . . . *agar tartibī dān*, is incomprehensible.

340¹. *qalāyā* seems to be a plural of *qalāča* 'small fortress' (see War. 276), formed on the analogy of Ar. *kanīsa*^t 'church', pl. *kanā'is*. But Kd. *kīlsā* 'church' was surely intended.

343¹. 'Brightface' < **farrux-liqā*.

348¹. See *KDS-I*, § 243 (a).

359¹. Ar. *šu l-qarnayn* 'the Bi-corn' is Alexander's usual title in Muslim mythology.

361¹. Lit., 'I'll put a sorrow in your liver (= heart)'.

364¹. Lit., 'an unseen transaction is not proper'. *nadīta* must be a corruption of Pers. *na-dīda*.

380¹. In the foothills, 8 miles due east of Qala Dize.

382¹. Lit., 'the ox'.

382². *ʃew* 'furrow'; cf. *ʃef*, War. 191, Bin. 312.

383¹. Lit., 'ploughshare'.

384¹. *pēmařa* is a broad-bladed shovel used as a portable sluice in directing water into the required irrigation channel.

385¹. Lit., 'its top became white'.

385². *ěxta kirdin* = *xasāndin*, lit., 'to castrate'.

388¹. Various types of *māzū* oak-gall are collected, *gizgil* being large and red, *sīčka* large and star-shaped, &c.

388². A weight, evidently of about 15 lb. avdp. (< Russ. *pud*?).

388³. Tobacco being a state monopoly, prices depend on an annual official inspection of the crop.

392¹. See note 81¹.

394¹. See note 98¹.

403¹. See note 181¹.

404¹. Lit., 'make him the target of guns'.

404². Note *mis* 'copper', but *mis* 'lead' or 'tin'.

407¹. *zī* is 'Christ's thorn', *Paliurus Spina-Christi* Mill. (see Evan Guest, *Notes on Plants and Plant Products with their Colloquial Names in Iraq*, Dept. of Agriculture, Baghdad, 1933); -*alēn*, v. *KDS-I*, § 255 (c).

408¹. The homespun *čōxa* jacket and *řānik* pyjama trousers are made from long strips of *būzū* undyed woollen cloth about 18 inches wide. The warp is first stretched (*řāyal* [kirdin] < **řā* (h)*el-* < *řā* *hēštin*) between poles some yards apart and sized with *as(ti)rēlik*, Sul. *sirēt*.

414¹. *tikrār* for *ta'bīr*?

415¹. The catchword *ahlāl*, of doubtful origin, appears in this text with a variety of meanings.

416¹. Note that *la bar kirdin* means in Sul. 'to put on', in Arb. 'to take off' clothes.

416². Lit., 'confessed'.

KURDISH DIALECT STUDIES

419¹. i.e. mirrors. The purpose of this stratagem, already described in Firdausi's *Yūsuf u Zalīxā*, was that Y. should see Z. everywhere, even when he turned away from her.

420¹. This passage is obviously mistaken. Even in this muddled version Joseph must have interpreted the Jew's dream, as the next paragraph shows.

426¹. See note 100¹.

429¹. *tē kirdin* 'to insert, pour (tea, grain) into (a cup, sack)'.

431¹. 'azmat for *hasrat*?

432¹. *čimak*, cf. Sul. *čtāmak* < č/sit(ū)mak 'things'.

436¹. Lit., 'my milk is licit', cf. note 56¹.

438¹. Lit., 'carried out (caused to reach its place) the command of God'.

438². Lit., 'cheapness', antonym of *girānī* 'dearness, famine'.

450¹. *qarār*, presumably a corruption of Sul. *qirāl* (< Tk. < Russ. *korol'*), meaning here a 'King of the Franks'.

455¹. From Ar. **saymu l-’iðār* 'having a mole on the cheek'?

466¹. *walhāzir* for *wa l-hāsil*.

471¹. *fizānat* for *rāzīat*?

473¹. 'Uthmān b. ’Affān, of the house of Umayyah, was a son-in-law of Mohammed and became the third Caliph of Islam.

474¹. Lit., 'a Georgian', cf. note 145¹.

477¹. *tōz* is literally 'dust', but Sul. *tōzēk* 'a little'; v. note 94¹.

477². Lit., 'this has no meaning'.

481¹. See note 149¹.

483¹. See note 438¹.

484¹. Lit., 'there is work of deprivation'.

485¹. The text here moves into the third person for eight paragraphs in a way that it is impossible to ignore in translation (cf. note 151¹).

487¹. *tāq*, lit., 'arch' or 'niche'.

490¹. Lit., 'your children and yourself, all'.

491¹. *qaysarī*, a covered quadrangle in a market with shops, facing inwards, on all sides.

505¹. Lit., 'go to the pair (of oxen)'.

508¹. *bāšēr*, Ak. *bāšar*, means both 'market' and 'town'.

509¹. The story-teller mentions first the Turkish pound (*līra*) but hereafter the Iraqi *dīnār*. He then falls to Iraqi shillings (properly *dirham*), but reverts later to the old Turkish silver *mājīdī(ya)*.

512¹. *šīw*, Ak. &c. *šīw*, is 'supper' and especially 'stew'.

514¹. *kar-bāb-xudān* is a double *bahuvrihi* compound, 'having a *kar-bāb* (i.e. 'one who has an ass for a father') as a master'.

522¹. See note 509¹.

529¹. The body of a Muslim is laid in a niche, at the bottom of the grave, covered by a flat stone or stones. See War. 198.

529². Lit., 'May your life not last!', Sul. 'amri(t) *namēnē*'.

534¹. *tayr* being masculine, the oblique form *tayrikē*, rhyming with *pīrikē*, must be put down to poetic licence.

536¹. The *qīṣla* (Tk. *kīṣla* 'barracks') is the building in each district centre which houses the offices of the *qāym(m)aqām* (district governor)

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and all other government officials, including the police. It is known in Sul., &c., as the *sarāy*, v. Sul. 181.

536¹. *az xulām* = *az bānī*, lit., 'I (am your) servant'. A woman says *az xidām* (v. Bar. 746).

537¹. Lit., 'orphan'.

541¹. Lit., 'free my neck from (them)'.

543¹. *paqīn*, lit., 'to split, burst', cf. Fr. *crever*.

545¹. See note 159¹.

546¹. Evidently the version of the Fall current among snakes.

553¹. Lit., 'to him'.

556¹. Ar. *la'b* 'game', probably for Kd. *lēb* 'ruse, trick'.

560¹. Lit., 'at six o'clock', counting from sunset, v. note 87¹.

562¹. Anacoluthon, v. *KDS-I*, § 306 (a).

564¹. Lit., 'I and H.R., H.R. and I, yonder whither, whither yonder?'.

569¹. Lit., 'all are you'.

574¹. Lit., 'Assistant (Commissioner) and District Superintendent', the highest police ranks the narrator would have heard of.

577¹. Lit., 'governor' or 'prince'. The narrator forgot Harun al-Rashid suddenly.

581¹. *qurōm* M., properly 'stump', perhaps confused with *qulēr* F. 'hollow of a tree'.

581². Lit., 'do not say'.

586¹. Lit., 'relative of your uncle'.

588¹. i.e. with the normal formula (*p*) *xātirā ta*, or to a company Ak. *xātirā-nḡō*, Am. *xātirā wa*, &c.

610¹. Lit., 'May you be the sacrifice of my head'.

619¹. This reliance on witnesses of character is the practice in Islamic religious courts.

621¹. Lit., 'them', i.e. the monies, *pāra* being used in the plural in the Badinan dialects.

626¹. *čalabī* is used in the Badinan dialects as a title for any well-to-do Muslim, a wealthy Christian or Jew being known as *xāja*. A secondary meaning of *čalabī* is 'soft, effeminate'.

628¹. The story-teller, Faris, was naturally unconscious of the irony of calling the 'verse' in the text *fārisī*, rather than *fārsī* 'Persian'.

629¹. Lit., 'nobody breaks the dignity of guests'.

630¹. *dōtmām* 'paternal uncle's daughter' = Sul. *āmōzā*; see note 149¹.

640¹. Lit., 'work'.

641¹. Lit., 'to my hand'.

642¹. Lit., 'free my neck (of any obligation)'; cf. note 541¹.

673¹. Before their exodus in 1950 the small communities of Jews in the Badinan area consisted mainly of weavers. The trade is now practically a monopoly of the Armenian population of Zakho, refugees from Dihé in Turkey (see Zx. 772). The healds and reed of the common local loom are suspended just above ground level and the weaver sits in a slight depression in the floor with his feet operating the treadles in a pit.

683¹. See note 61¹.

702¹. Lit., 'big'.

KURDISH DIALECT STUDIES

718¹. The curtain wall of a town, Rdz. ūra, Ak. ūr, Am. *ūhr, ūhr Zx. ūrha (< Syr. ūrā). Elsewhere the Ar. word *sûr* is used.

720¹. The homespun woollen suits of the Kurds of Badinan and Soran are much more colourful than those worn in the south, where the ūnik, pyjamas narrowed at the ankles, and ūxa jacket are normally of a brown or fawn colour. (See note 408¹. Only the *pizū*, the waist-hem through which the *bandaxon* pyjama cord passes, is traditionally of bright-coloured, usually purple, material.) In Badinan the material (see note 673¹) is normally coloured, striped or pure white, and may have a colourful woven pattern in addition. Finally, the tailor embroiders the finished suit lavishly (nowadays with a sewing-machine) in a contrasting colour. The trousers have wide bottoms, and are always named first, the suit being known as ūni w barbûz in Rdz., pašma w bargûz in Akre, and ū ūpič in Zakho.

720². Again in contrast to the silk scarves (Sul. jāmāna) worn loosely as turbans in Soran and farther south, the Badinani Kurds wear two fringed black-and-white Arab *keffiyehs* (*Jamadâri*), rolled into tight 'sausages', wound round a colourfully embroidered *kilâv* cap.

720³. Lit., 'backs'. The cummerbund (Ak., Am., Gul. ūtič, Zx. ūl (?), Shn. ūlama) is made as long as the owner can afford, sewn to make a tube, and wound back and forth round the waist to make a rising line, or lines, of crossings in front. In Soran and farther south the cummerbund (Sul. pištēn, War. pižen, pištən, Muk. pištēnd, Sor. piždēn, pišdbēnd, pižbēn) is simply wound round the waist to make as broad a sash as possible. A type of spangled velvet is much prized for 'full dress' wear.

721¹. Lit., 'a bend in a watercourse'. Although only a few hundred feet below the hill-top of Amadiye, Sulav is remarkably cooler.

725¹. Rashave (Blackwater ?) is a village on the right bank of the Zab three miles north of the confluence of the Sipne. It is not, therefore, clear which stream is meant by the 'Blue river'.

726¹. There is a village Baluke two miles due south of Bétkar, across the Zab.

729¹. See note 626¹ for the name Chelebi. Féris, from Ar. fâris, implies 'horseman, cavalier, knight'. Bahram was evidently the son of a concubine, or the offspring of a morganatic marriage.

730¹. Lit., and perhaps even here, 'kill'.

738¹. i.e. double or quadruple it, in terms of 1955 wages.

740¹. Lit., 'Ear-rings (*guhâr*)—Forty plaits'.

742¹. Lit., 'infidel'.

743¹. nišdârî is presumably a corruption of Pers. *mušâdir* 'sal-ammoniac'.

753¹. Lit., 'don't spread any excrement'.

759¹. That Bad. *bispôr*, elsewhere *pispôr*, has this basic, and socially significant, meaning of 'a child old enough to help about the house or with the flocks' (cf. War. 188 *wařwêrka*) is confirmed by Č. X. Bakaev, *Kurdsko-russkij slovar'*, s.v. p. 291a. The definition in Jaba-Justi, *Dictionnaire kurde-français*, s.v. p. 78b, 'berger physionomiste, . . . qui a la capacité de reconnaître dans un grand troupeau de brebis, la mère de chaque agneau', appears to be an imaginative exaggeration. In Sul. the

NOTES

word is used (borrowed?) with the modern meaning of 'expert', but was explained as '(expert) tracker of lost sheep'.

769¹. Lit., 'cry-for-help on purpose'.

772¹. See notes 673¹, 720¹.

773¹. Lit., 'since olden times it has been built', or is this simply *zamānē kavn wara* 'come from olden times . . . ?'

777¹. See *KDS-I*, § 267 (b); hardly 'the Hazim Beg village'.

780¹. Lit., 'it went through my stomach'.

782¹. *kōmar*, Ak. *kōmir* (< Tk. *kōmür* 'charcoal'), means in Bad. Kd. 'a charcoal-burner's fire'.

782². According to M., *lūla* charcoal is a durable, long-burning type.

790¹. Badinani Kurds tend to refer to all Kurds living south of the Gt. Zab as Sorani, although strictly speaking this name only applies to their immediate neighbours living between the two rivers Zab. The people of Suleimaniye province generally call themselves Goran, although this is properly the name of a non-Kurdish-speaking people settled in the mountains to the north and west of Kirmanshah. In their turn these 'Goran' Kurds refer to Badinani and northern Kurds generally as Zaza, although this is particularly the name of a people (related to the Goran proper) living far to the west of Badinan in Anatolia. To add to the confusion, there is a group of Kurds called the 'Seven tribes', or Goran, still speaking a dialect akin to that of the Kurds south of Suleimaniye province, now settled just within Badinan, on the north bank of the Gt. Zab below Akre.

EMENDATIONS OF *KDS-I*

p. 54, l. 10. For *grāniak* read *girāniak*.

p. 57, l. 7. After 'Bin., Piž.' add 'and Muk.'

p. 63, ll. 2, 3; p. 69, l. 5. For *rīšpi* read *rīšipi*.

p. 75, last line. Add:

Xoš. 448 *ama atūmān la bīrē dar hināy*: we brought you out of the well

p. 151, l. 16. After 'a, ā' add 'ē', and the example:

Ak. 694 *jēyak*: a place

p. 152, l. 8. For *hamī kasak* read *hami kasak*.

p. 154, l. 8; p. 196, l. 3 from below. For *darik* read *dark*.

p. 160, l. 3. For *pišik-zēr* read *pišk-zēr*.

p. 165, last line. For *dirkē* read *dirkē*.

p. 199, l. 3 from below. For *dargāy* read *dargay*.

p. 208, l. 4. Add: though the Demonstrative *Izafe* may be omitted,
e.g. Ak. 656 *aw fikirā tō lē*: that thought which you are in

p. 217, l. 12. For Bar. *māzinātī* read *mazinātī*.

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